A
PRETIOVS BOOKE OF
Heavenly Meditations.

Called, A private talk of the soule with God.

Which, whoso zealously will vse and pervse, *shall feele in his minde an vnspeakable* sweetnes of the everlasting happinesse.

Written (as some think) by that reverend and religious Father, S. *Augustine*; and not translated onely, but purified also, & with most ample and necessary sentences of holy scripture adorned,

By
THOMAS ROGERS.

Psal. 119. ver. 113.
I hate vaine inventions, but thy Law doo I love.

At London,
Printed for the Companie of the Stationers.
1621.

To the honorable, Master Thomas Wilson, Doctor of the Civill Lawes, one of her Majesties principall Secretaries, and of the most honourable privie Councell; Grace and Peace in our Saviour Christ.

AMong Christians it is and hath bin for long cõtinuance an auncient custome, Honorable, at this time, & at this day commonly of the yeere, eyther to purchase favour, if they have none, or to confirme friendshippe, which they have, with gifts and presents. Hence, both hie estates to them of lowe calling, and mean persons to their betters, and every friend to his wel-willer lightly will send som token, if his ability doo serve, of a friendly heart and affection.

In the day two speciall things are to bee observed. One is, that

our Savior Chriſt was circumciſed heereupon: another, that the newe yeere beginneth now. If wee ſhew, argument of love one toward ano-
1.Pet.2.21. ther, for that we have perceived the love of our Saviour to vs-ward, by his nativity, circumciſion and ſuffering in the fleſh for our ſakes, then doubtleſſe our cuſtom is a Chriſtian cuſtome: if otherwiſe, becauſe the new yeere beginneth, wee ſeeke new love, or a renuing of old good will, it is a civill cuſtome commendable in eyther reſpect: yet vſed in both, it better pleaſeth God.

I therefore, hearing of the good opinion which it hath pleaſed your Honour to conceive of mee, have thought no time could bee better than now, by ſome preſent, both to thanke your Honour for the ſame, and to crave the continuance therof, till by evill demeanor I ſhall deſerue the contrary.

My gift, which I doo offer, is for price of no great value, ſuch as a poore ſtudent may preſent. For, as
b *Aelianus varia hiſt. l.1* the Perſians b, from the richeſt to the pooreſt, would gratifie their Kings with gifts and rewardes, ſome with golde, as Noble-men, ſome with ſilke and ſpices, as Marchant

chant men, and ſome too with ſimple apples and plummes, and ſuch like fruit, as Husbandmen, who had no better to give: So, though Perſons of Honour may give you golde and Iewels; Marchants, velvet, ſilk and ſpices; rich men, coſtly rewards: yet can a poore labourer in the Garden of Chriſtian knowledge, give no better than ſuch as hee hath, apples and plums, even the fruit of his ſtudy and travell.

Notwithſtanding, ſmall for price though it bee, I have good hope your Honour will accept it well in worth, both for the matter it contayneth, which is ſo holy; and for the manner of handling the ſame by the Author, which is ſo heavenly, that in my judgement, neither *Hiſtoria Animalium*, which Ariſtotle gave vnto Alexander the Great: nor that of Cicero *De Republica*, which Cardinall Poole ſought after, with the expence of 2000. crownes *c*: Nor finally thoſe Sibyllian works that Tarquin Priſcus bought full dearely of Amalthea *d*, are ſo profound for knowledge: nor many bigge volumes of Philoſophy, for methode ſo exquiſite

c *R. Aſchã. Io. Sturmio. Fp. l. 1. p. 37. b.*

d *Lactant. falſa ſap. c. 6.*

quiſite: nor all the books of humanity, ſo neceſſary for vſe as it is.

Which I doo write, neither to diſſvade any from the reading of thoſe, nor to perſwade your Honour to conceive well of this book. For, I verely doo think, that both they are commendable; yea, and neceſſary too, applyed to their due ends, and that your Honour conceiveth better of this, then I by writing can expreſſe, beeing as you are, for your wiſdome, an honourable Counſeller; for your learning, a reverend Doctor; by your ſundry good and neceſſary books, a famous writer; and for your zeal, a valiant oppugner of ſin and wickednes.

But, as I think thereof my ſelfe, ſo doo I write. In which reſpect, I have not ſhunned paines to adorne the ſame with places of holy Scripture. For, ſeeing the booke, by peruſing it to mine vnſpeakeable both profit and pleaſure, to ſavour moſt fragrantly of the flowers and ſentences, not of humane, that is, vain wiſedome, but of Gods holy word: and to bee as holy for phraſe, as for matter holy, beeing wholly taken out

of the holy Scripture : me thought were the places of Scripture annexed in the margine, it would bee a quicke ſpurre, not onely vnto the true Chriſtians, zealouſly to read this auncient and godly Father, when they ſhould ſee all his ſentences in a manner to bee nothing but very Scripture ; but alſo vnto Papiſts, who, neglecting Scripture, cleave overmuch vnto this, and other Fathers of the Church, to read the Scriptures, when they ſhould perceive all his delight to be in vſing the very words of the holy Ghoſt.

Wherefore, both for the bringing the Scripture into more credit with all Papiſts, and this holy Father, with ſome Proteſtants, and his methode and manner of handling the Scriptures, to bee a perpetuall monument of imitation vnto both, I have added the places (the more willingly) through the earneſt inſtigation of ſome godly perſons, eſpecially of the Printer heereof, whoſe good nature and zeale, as it is not vnknowne to your Honour, ſo is it wel known to the church of Chriſt by his carefull, and orderly imprinting

printing good bookes) and now have publiſhed my dooings vnder the protection of your Honour.

Which my paines, if I ſhall perceive to be well taken of the godly, chiefely of your wiſedome, I purpoſe (God aſſiſting me) to proceed, in ſetting forth, after this ſame order, not onely the Authors Manuel and Meditations, but alſo divers & ſundry of S. Auguſtine his workes beſide: that the very Papiſts may ſee, though they knowe it well enough already, that *Auguſtino plurimum tribuamus*, as it is well given out of vs *c*.

c R. Aſchã. Ioan. Sturmio. l. 1. Epi. p. 16. b.

But mee thinks, I heare ſome adverſaries, among themſelves, on this wiſe ſpeaking: His quoting we condemne not, and his tranſlating we allow; but by his preſumptuous parting of ſentences, and correcting ſuch a Doctour, hee plainely ſheweth, that he is by the one overcurious, and by the other a ranke heretike.

May it therefore pleaſe your Honour to heare my reaſons of doing what I have done. The which if your wiſedome doo like, I ſhall not waigh, what any, eyther Zoilus of envie, or adverſarie of malice will think

think.

Touching my parting of the ſentences, I did it vpon theſe occaſiõs: Firſt, to imitate thoſe good bookes, out of which they were borrowed, that is, the ſacred Scripture. For, ſurely in mine opinion, it were not well, the booke beeing moſt notably derived out of the pure fountaine of Gods holy word, if it were ſet foorth in any other forme then is the ſpring, from which it flowed

Secondly, that the Reader might the more ſenſibly perceive the minde and method of the Author. For, I dare ſay it, by this parting or ſevering of the ſentences, a more cleere light of the Authors minde will appeare vnto him, who gladly would vnderſtand the ſame, than when they are confounded, or not parted.

Thirdly, to offer cauſe of deepe cõtemplation to the zealous Chriſtian. For, there is no ſentence almoſt throughout the whole booke, which is vaine; but moſt heavenly, and able to make even him, who is fartheſt from Chriſtianity, to occupie his minde with holie and deepe Meditations. Therefore albeit

albeit they can bee placed in no forme amiſſe, yet then beſt do they profit and move the minde, when they are parted.

Laſt of all, for the better diſpoſing the places of Scripture by the Printer, I have divided the ſentences. For, had the book beeen printed in that letter which other books of Meditations, ſet forth by mee, are done withall, as I thought it would, then ſhould the places (they are ſo plentifull) never have ſtood in good forme nor ſight, as in ſome part of this booke may appeare, notwithſtanding the letter bee very great in mine ey, for ſo ſmall a volume.

Now, concerning the ſecond poynt, it ſtood mee vpon, both for my owne credit, and alſo for the behoofe of others, to leave ſomewhat out. For, had I not ſo done, I ſhould have ſaid that the hand of GOD, *Manus inquam illæ quæ affixæ clavis ſunt pro me* f, did make mee: I ſhould have ſaid, that the light which was made, when God ſaid, Let there be light, was *Angelica ſeil vel naturæ*: g I ſhould have ſaid, that the Angels, as for divers other ends, ſo for this are appointed

f Soliloq. cap 2.

g Soliloq. cap. 83.

ted *vt orationes filiorum Dei offerant in conspectu maiestatis suæ* h, I should have said, that the same Angels doo bring *Gemitus nostros atque suspiria ad Deum, vt impenetrent nobis facilem Dei benignitatis propitiationẽ, & referant ad nos desideratam suæ gratiæ benedictionem* i: I should have said, That our Saviour descended into Hell, *Vbi sedebant in tenebris patres nostri* k: I shold have said, that christ ascended, *Assumpta secum ex inferis captivitate, quam captivaverat antiquus ille hostis, humani generis inimicus* l: finally, I should have said, that we ought to doubt, *An ad portũ salutis pervenire valeamus, an quia omnia in futurum reservãtur incerta*: and so where my purpose was to edifie, I should have destroyed the soules of the weake with erroneous opinions.

h *Soliloq. cap.* 15.
i *Soliloq. cap.* 27.
k *Soliloq. cap.* 32.
l *Soliloq. cap.* 33.
m *Soliloq. cap.* 35.

Beside, I should have cooled the zeale, euen of the strongest, when thinking to proceed in holy Meditation, they should finde such stumbling blocks of errour cast in their way. And therefore did I judge it better to leave thẽ quite out, thogh it grieve the Papists, than to leave them in, either to the destruction of some, or to the offence of any

good

good Christian: marvelling much why in other English Translations, this matter hath not beene looked vnto yer this, and these faults not wholly, as in part they be, amended.

And heere I beseech your Honour, even for Gods glory, the furtherance of the Gospell, and commodity of this Land: that, among all abuses, which you studie to reforme, as a godly Magistrate, and ought to enforme her Majestie of, as a prudent Counseller, you would remember the hurt that commeth by corrupt bookes in our English tongue. First, they infect the minds of the simple: secondarily, they offend the godly: and thirdly, they confirme the obstinate; and the more a great deal, because they are allowed by publike authoritie, and not either diligently corrected, or orderly forbidden.

Againe, call vnto minde those bookes, which doo more hurt than they: namely, the inchantments of Circes, brought out of Italy, and such vngracious workes, eyther translated out of Italian into English, or imitating wholly the Italian invention. *Tenne Sermons at Paules Crosse* n, *doo not so much good*

n *Master Aschame in his Schoolmaster. Book 1. Page 26.*

for

for moving men to true doctrine, as one of those bookes doo harme, with inticing men to ill living. Yea, I say further, those bookes tend not so much to corrupt honest living, as they doo to subuert true religion. Moe Papists bee made by your merrie bookes of Italie, than by your earnest bookes of Louaine. This foresee subtile Papists. Therefore when the busie & open Papists abroade, could not by their contentious bookes, turne men in England fast enough from truth & right iudgement in doctrine, then the subtile and secret Papists at home, procured bandie bookes to bee translated out of the Italian tongue, whereby ouer-manie young wils and wits, allured to wantonnesse, doo now bouldly contemn all seuere books that sound to honesty and godlinesse. Page 27.

Which Bookes, open not fond and common wayes to vice, but such subtile, cunning, new and diuers shifts to carry young wils vnto vanity, and young wits vnto mischiefe, to teach old bauds new schoole-points, as the simple head of an englishman is not able to inuent, nor euer was heard of in England before, yea, when Papistry ouerflowed all. Suffer these books to bee read, and they will soone displace all bookes of Page 15.

godly

godly learning: for they, carrying the wit vnto vanity, & marring good manners, shall easily corrupt the mind with ill opinions, & false iudgement in doctrine: first, to think ill of all true religion, and at last to thinke nothing of God himselfe. And that which is most to be lamented, & therfore more needfull to bee looked vnto, there be no of these vngratious bookes set out in print within these few months, than have bin seene in England many score yeares. And because our English men made Italians cannot hurt but certaine persons, and in certaine places, therefore these Italian bookes are made English to bring mischiefe enough openly and boldly in all estates, great and meane, young and old, every where. So that now they be sold in every shop in London, commended by honest titles, the sooner to corrupt honest manners, dedicated over-boldly to vertuous and honourable personages, the easelier to beguile simple and innocent wits.

These are the words, as your wisedome smelleth I am sure, not of a yong wit, but of a grave head; not of a meane Scholler, but of the best Schoolemaster that ever England bred, and therefore not lightly to bee over-passed, nor quickly

to

to bee forgotten, but with earneſt endeuour oftentimes carefully to bee recorded, as good counſell expreſſed from an hearty good will with rare eloquence, tending to the glory of God, and benefit of this our Countrey; that neither ſuch as are well given, may bee alienated from vertue, nor thoſe which are ill bent, prouoked vnto wickednes, through baudy, beaſtly, & blaſphemous books.

Laſt of all, remember, I humbly once againe in the bowelles of Ieſus CHRIST beſeech you, remember another abuſe that hurteth more than both thoſe which I have already mentioned: namely, prophane playes, publikely vſed, ſet forth as banners of open defiance to the Goſpell, and godlineſſe, and that vpon holy daies, yea, and in thoſe places too (I meane the Vniverſities for learning, and London for reſort) which ought to bee the Lanternes of godlineſſe vnto all the land beſide. Preachers, even the greateſt for wiſdome and yeeres, and the greateſt for zeale and knowledge, and not the ſmalleſt for authority, every where cry out vpon them ſo zealouſly

with

with ſuch griefe of heart, that they are even tired againe with crying, Doctours condemne them o, Biſhops write againſt them p, yea, and the beſt Authors in theſe daies, of thoſe wanton, yea, wicked toies, are quite out of love with them, and aſhamed of their doings q. Oh that the Magiſtrate, our Soveraign Magiſtrate I meane, would vtterly forbidde them publiquely to bee vſed, that the cõmon people might not haunt them, and all ſhould bee well.

o *Cyril. Cat. 1. Myſtag.*
p *Tertul. de Spect. p. Salvianus, inventer of the 2. blaſt of retreat from places.*
q *Author of the 3. blaſt of retreat from places, and alſo the Author of the ſchoole of abuſe.*

But to returne to my purpoſe, from which I have digreſſed, theſe errours, I feare mee, have cauſed many to doubt, whether Saint Auguſtine were the Authour of this booke; but beeing left out, as now they are, I cannot ſee, why Saint Auguſtine might not make the ſame, the matter is ſo heavenly, prayers; the words ſo holy, Scripture; every thing ſo wiſely, orderly, excellently done by the Author, that hee muſt needs bee a moſt excellent man, whoſoever made the ſame: and a more excellent then S. Auguſtine, among the Doctours, I think was never any.

Which beeing ſo, I truſt, I ſhall

not need to requeſt your Honor to accept this book in good part: but to requeſt your Honour to pardon my boldneſs in dedicating my ſimple dooings, obſcure, as I am, and of perſon vnknowne to your Honour, and to bear with my rude tediouſneſſe, and tedious rudeneſſe, I have great need, and ſo I humbly doo.

The Lord Almighty, and King of glory, who hath caſt the eyes of his gracious coũtenance vpon you, abide with you for evermore; and with this new yeere, poure vpon your Honour a new increaſe of his heavenly bleſſings,

Amen.

The firſt of Ianuary,
Anno Dom. 1581.

At your Honours commandement,

Tho. Rogers.

A pretious Booke of holy *Meditations, written by that* reuerend Father S. Auguſtin: *which he calleth his priuate* talke with GOD.

Chap. 1.
Of the vnſpeakeable ſweetneſſe of God.

O Lord which knoweſt mee *a*, giue mee grace to knowe theee *b*: to knowe thee, euen the ſtrength of my ſoule *c*.

O my comfort *d*, ſhew me thy ſelfe: let mee ſee thee, O light of mine eyes *e*.

Come, O thou mirth of my

a 1 Sam. 16 Pſa. 5. 9
b Wiſ. 15. 3
c 2 Sa. 12. 3
d 2 Co. 1. 3 Rom. 15. 5
e Ioh. 1. 4. 9 Iam. 1. 17

Heauenly meditations,

spirit: let me see thee the ioy of mine heart *f*, and loue thee, the very life of my soule *g*.

Come in my presence, O my souereigne delight *h*, my sweet solace *i*, O my Lord God *k*, my life *l*, and the whole glory of my soule *m*.

Let mee finde thee, O mine heartes desire *n*; let me hold thee, whom my soule doth loue *o*. O celestiall Bridegrooome *p*, let me imbrace thee; O my soueraigne comfort, both inward and outward, let mee possesse thee, O euerlasting blisse *q*, yea in the middes of mine heart *r*, let mee possesse thee; O blessed life *s*, O surpassing sweetnes *t* of my soule.

Let me loue thee, O Lord my strength *u*, my fortresse, my refuge, and my sauiour. Let me loue thee, O my GOD, mine helper *x*, mine high Tower, and mine

f Ps. 119. 11
g Eccl. 23. 4
Ioh. 14. 6
h Sal. Song 1. 6. &c.
i Wis. 16. 21
Rom. 15. 5
k Exo. 15. 2
Psal. 7. 1. 3
Mat. 4. 7. 13
l Eccl. 23. 4
Col. 3. 4
m Psa. 62. 7
Iudi. 15. 9
n Ps. 42. 1. 2
o Sal. Song 3. 3
p Eph. 5. 22. 23
Reue. 21. 2
q Ioh. 5. 12
r Gal. 2. 20
s Ioh. 11. 15
Ioh. 14. 6
t Psa. 34. 8
u 2. Sam. 22. 2. 3
x ps. 18. 1. 2. 3

mine hope *y* in all my trouble.

Let mee embrace thee, euen goodnes it selfe *z*, without who nothing is good; let mee inioy thee the very best *a*, without whom nothing is best.

O word *b*, more sharpe than any two-edged sword *c*, open thou the secret parts of mine eares, that I may heare thy voice *d*.

Thunder, O Lord, from heauen *e* with a loude and mightie voice. Let the sea roare, and all that therein is *f*, let the earth be moued, and all that is in it.

Lighten mine eyes *g*, O incomprehensible light *h*; cast foorth thy lightning, and scatter them *i*, that they regard no vanitie *k*.

Encrease thy lightning *l*, and scatter them, that the fountains of water may appeare, and the foundations of the world be discouered.

y Psa. 61. 3

z Mat. 19. 17

a Luk. 18. 19 Iam. 1. 17

b Ioh. 1. 1. 2

c Heb. 4. 12

d Pro. 2. 1. 2 Ioh. 10. 3

e psal. 18. 3

f 1 chro. 16 ver. 32

g psal. 13. 3

h Ioh. 1. 5

i psa. 144. 6 & 18. 14.

k ps. 19. 37

l psa. 10. 14 15

m pſ.119.18

O light inuiſible, giue mee ſight *m* to ſee thee. Create a newe ſmelling, O Sauour of

n 2 cor.2. 15.16

life *n*, that I may run after thee

o Cant.1 ver.2.3

through the ſauour of thy oyntments *o*. Heale my taſting, that

p pſa.51.19

I may taſte, know, and diſcerne

q Deut.6.5 Mat. 22.37

how great thy goodnes is *p*, O Lord, which thou haſt laid vp

r pro.2.1.2 &c.

for them, who are filled with

ſ Mar.12. 29.30

thy loue *q*.

t Deu.6.6.7

Giue mee an heart, that may

u Deut.30 11.12.&c.

thinke on thee *r*; a minde, that

x Mat. 10.7 38.&c.

may loue thee *ſ*, a ſoule, that may remember thee *t*; an vn-

y Ro.8.35 36.&c.

derſtanding, to knowe thee *u*; and reaſon, alwaies to ſtick faſt

Phi.3.7.8

vnto thee *x*, the moſt ſouereign

z Deu.12.3

delight *y*. Let wiſe loue fauour thee wiſely *z*.

a Ioh.11.25

O life *a*, for whom all things

b 1.Cor.3 22.23

liue *b*, O life, which giueſt mee

Ioh. 6.57

life *c*; O life, which art my life *d*,

c Ioh.14.6

by which I liue *e*, without

d Act.17.21

which I die: O life, which raiſeſt

ſeſt me to life *f*, without vvhich I periſh: O life, whereby I reioyce, without which I am penſiue: O liuely, ſweet, and louely life alwaies to be thought vpon, where art thou *g*, I beſeech thee? where may I finde thee, that I may faint in my ſelfe, and depend on thee?

f Ioh. 21. 25

g Cant. 1 ver. 6. & 5 ver. 6

O my loue, be thou nigh in my minde, nigh in mine heart, nigh in my mouth, nigh in mine eares, nigh to ayde me *h*: For I languiſh through loue *i*, for without thee, alas, I die: but when I thinke on thee, I reviue againe.

h Pſa. 44. 13 23. 24

Pſ. 69. 17. 18

i cant. 5. 8

Thy ſauour refreſheth mee *k*, thy remembrance healeth mee, yet ſhall I not bee ſatisfied *l*, till thy glory appeare *m*, O thou life of my ſoule *n*.

k cant. 1. 1

l Pſa. 17. 5

m Col. 3. 4

n Ecc. 13. 4

My ſoule longeth, yea, and fainteth *o* through the remembrance of thee; when ſhall I

o Pſa. 84. 2

come, and appeare before thy
p Psa.42.2 presence *p*, O my ioy *q*!
q Iud. 15.9 Wherefore hidest thou thy
r Iob 13. 24 face *r*, O my delight by whom
s Luk.10.9 I reioyce *s*?

O thou faire one, whom I so
t psa.22.1.2 desire *t*, where hast thou hidde
u Cant.5. v. thy selfe *u*? Thy sent I feele,
6.7.&c. therefore doe I liue, and am somewhat comforted; but thee I see not, I heare thy voice, and I take heart againe.

But wherfore hidest thou thy
x Iob 13.24 face *x*? Happely thou wilt say,
y Ex. 33.20 No man shall see me and liue *y*. O then Lord, oh that I were dead, so I might see thee; O let mee see thee, that I may die euen heere. I will not liue, die I would, yea, I desire to be loosed
z Phi.1.23 and to be with Christ *z*; I desire to die, that I may see Christ; I refuse to liue, that I may liue
a 2 Ti.2.11 with Christ *a*.

O Lord Iesu, receiue my spi-
rit *b*;

rit *b*; O my life *c*, take my soule, my ioy, drawe my heart vnto thee; my sweet food *d*, let mee eate thee *e*; mine head *f*, direct me; light of mine eyes *g*, inlighten me: O my comfort, reioyce me; my saviour *h*, quicken me: O Word of God *i*, refresh mee; my praise *k*, comfort the soule of thy servant *l*. Enter thereinto, O my ioy, that it also may ioy in thee *m*: Enter therein, O soueraign sweetnesse, that it may sauour those things vvhich are sweet: O light eternall *n*, shine thou ouer it, that it may vnderstand thee, knowe thee *o*, and loue thee *p*.

For, the cause, O Lord, why it loveth thee not, is, because it knowes thee not: and it knoweth thee not, because it perceiues thee not; it perceiueth thee not, because it comprehendeth not thy light, vvhich doth

b Act. 7.59
c Ioh. 14.6
d Ioh. 6.54 55.&c.
e Mat. 14.22
f 1 cor. 11.3 Eph. 5.23
g Ioh. 1.9
h 1 cor. 2.16
i Iohn 1.1
k Exo. 1.2 Deut. 10. 10.21
l Psa. 86.4
m Psa. 4.4
n Ioh. 1.5
o Ioh. 17.3
p Ps. 40.16 Ioh. 8.42 Ioh. 14.15 21.&c.

shine in darknes *q*, and the darknesse comprehendeth it not.

O light of the mind *r*, O lightsome truth, O true light, which inlightneth every man that cõmeth into the world *s*: indeede that commeth into the world; but not whilst loues the world *t*. For whosoeuer is a friend of the world *u* is an enemy to God.

O driue away the darknesse *x* from the deepe of my minde, that it may see thee by vnderstanding thee; and know thee, by comprehending thee; and loue thee, by knowing thee. For whosoeuer knoweth thee, dooth loue thee *y*; hee forgets himselfe *z*, and loues thee more than himselfe *a*; yea, hee forsaketh himselfe and commeth vnto thee, that in thee alone hee may reioyce *b*.

Hence then is it, O Lord, that I loue thee not as I ought to doe,

q Ioh. 1. 5
r Ioh. 1. 4
Ioh. 12. 35 36
s Ioh. 1. 9
t 1 Ioh. 2. 15
u Iam. 4. 4
x Gen. 1. 2
y Ioh. 14 15. 16. 17
z Luk. 9. 23 24
a Mat. 10 37. 38. 39
b 1 co. 2. 32

doe, euen becauſe I know thee not ſo perfectly as I ſhould *c*: and becauſe I haue but a little knowledge of thee, I loue thee but little: and for that I loue thee but little, I do little reioyce in thee *d*. But departing from thee the true & inward ioy vnto outward, while I lacke thee, I ſeeke feined comforts in theſe outwarde things *e*. And ſo wretch that I am, that which with my whole heart, and with all my miude I ſhould haue ſurrendred vnto thee alone, that haue I given vnto vanities: and ſo through loving vanity *g*, I am become vaine.

c 1 Cor. 13. 9. 10

d 1 co. 1. 31

e 1 Io. 2 15. 16

f Deut. 6. 5 Mat. 22. 37 Mar. 12. 29. 30

g Pſa. 4. 2.

Hence alſo it is, that I reioyce not in thee *h*, nor cleaue to thee *i*, O Lord, euen becauſe I delight in outward, thou in inward *k*: I in temporall, thou in ſpirituall ioyes: I am in mind diſtracted, in thought occupied, in talke

h Ph. 4. 1.

i Deu. 10. 20.

k Ioh. 4. 23. 24.

snarled about transitory things,
& thou inhabitest the eternity *l*,
and art everlastingnes it selfe *m*:
Thou art in heauen *n*, I on
earth: thou louest things on
high *o*, I base things belowe:
thou heauenly, I terrestriall.
And how then may these contraries agree together *p*?

l Psl. 57. 15
m Bar. 4. 10 14
2 Mac. 1 24. 25.
n 1 King. 8 30. 32. Mat 6. 9
o Col. 3. 12
p 2 Cor. 6 15. 16. &c.

Chap. 2.
Of the misery and frailtie of man.

Wretched man that I am *a*, when shall my crookednes be made euen to thy straightnesse *b*.

Lord thou louest solitarines *c*, and I company: thou silence *d*, and I noise: thou truth *e*, and I vanitie *f*: thou puritie *g*, and I fol-

a Ro. 7. 24
b Hos. 14 10
c Mat. 6 5. 6
d Esa. 32. 18
e Psa. 25. 10
f Gen. 6. 5 Mat. 15. 19
g Iob 15. 15 Ioh. 25. 4 5. 6

written by S. Augustine.

follow filthines *h*.

And what more, Lord? Thou art perfectly good *i*, I am euil *k*: thou art godly *l*, I am wicked *m*: thou art holy *n*, I am wretched *o*. thou art righteous *p*, I am sinfull *q*: thou art the light *r*, I am blinde: thou art the life *s*, I am dead: thou the physition *t*, I am sicke, thou the loy *u*, I am sorrow: thou the soueraigne truth *x*, I nothing but vanitie, as all men liuing be *y*.

Alas therefore, O my Creator *z*, what shall I say? Listen ô my Creator: I am thy creature *a*, and am now cast away: I am thy creature, & now doe I die; I am thy creature *b*, & am now destroyed. Thy workmanship I am. Thy hands haue made me *c*, and fashioned me.

h Esa. 64.6
i psa. 118.1 29
Iere 33 11
Math. 19 16 17
k Ge. 8.21
Rom. 3.10 11. &c.
l Reu. 15.4
m 1 Kin. 8 46
n Le. 19.2
1 Sam 2.2
Esay 6.3
Reue. 6.10
o 1 Ioh. 8.10
p ps. 119.137
Dan. 9.14
Reu. 16 5.
q Ecc. 7.2
r Mica. 7.8
Ioh. 14 9 and 8.11
1 Ioh. 1.5.7
s Ioh. 11.25
x Ioh. 14 6.
y Ps. 39.5. Psal. 6.2 9 Wise. 13. 1.1.
u Deu. 32.18
Ecc. 12.1.a Esd. 8.7.8.9. b ps. 13.13.44. c ps. 111.73.

Heauenly meditations,

O Lord deſpiſe not the worke
d 1 Sa.8.8 of thine hands *d*, reſpect the vvounds of thine owne hands I beſeech thee.

Loe, thou haſt vvritten mee vpon the palme of thine hands
e Eſa.49.16 *e*, O Lord God, read that vvriting, and ſaue me.

Behold, I thy creature ſigh af-
f pſa.42.1.2 ter thee *f*, thou art my Creator *g*
g Ge.1.26 27 oh make me new againe *h*. Behold, I thy workemanſhip cry
Wiſ.2.23 vnto thee *i*, thon art the life *k*,
h pſ.5.1.10 oh quicken me againe. Behold
i Iud.10.10 I thy handie worke looke vpon
pſal.28.1 thee *m*, thou art my maker, oh
Iocl.1.14 repaire me againe. Spare me, O
19 Lord, for my daies are but vani-
k Ioh.14.6 tie *n*.
l pſ.119.25 87.40.88 Eſa.17.7

What is man that hee ſhould
n Iob.7.16 talke vvith GOD his maker! Spare mee, O God, ſpeaking vnto thee. Bee not angry with
o Gen.18 32.33 thy ſeruant *o*, for preſuming to talke with ſo mightie a Lord.

Ne-

Neceſsitie hath no law. Grieſe compells me to ſpeake, and the miſery which I indure, enforceth me to cry out.

Sick I am, I cry vnto the phyſician; blinded I am, I haſten to the light; I am dead, and I ſigh for life. Thou art the Phyſician *p*; thou art the light *q*, the life thou art *r* O Ieſus of Nazareth *ſ*.

Haue mercy vpon me, O ſon of Dauid *t*, O fountaine of mercie *u*, haue mercy vpon me, and hearken to the diſeaſed which crieth for thine help.

O light paſsing by, looke vpon the blinde, ſtretch foorth thine hand vpon him, that he may come vnto thee, and ſee the light in thy light *x*. O life liuing euerlaſtingly, call againe the dead vnto life.

But what am I that ſpeake vnto thee? Woe is mee, Lord: ſpare mee, O Lord *z*, alas, I am euen

p Mat. 9 12. 13
q Ioh. 8. 12
r Ioh. 1. 5. 7
ſ Ioh. 14. 6
t Mat. 26. 71 Mar. 1. 24 Mat. 9. 27 Mar. 10. 47
u pſa. 36. 9
x pſ. 36. 9
y Lu. 1. 35
z Iob 7. 16

a Esa.4.19 b Esa.51.8 c Mat.15 41

euen a rotten carkasse *a*, the meat of wormes *b*, a loathsome vessel, euen matter for fire *c*.

What am I that speake vnto thee? Woe is mee, Lord, O Lorde spare mee a wretched

d Lu.13.27 Rom.7.4 e Iob.14.4 f Psa. 144.4

man *d*: A man indeede, borne of a woman, of short continuance, and full of trouble: a man indeede, made like to vanitie *f*,

g Psal.49 12.20.

compared to the foolish beasts *g*: and now in very deed like to them.

h Eccl.10 9.12 Ecc.17.33 i Eph.2.3 k Rom.9 21.22. l Psa.51.5 m Iob,14.1

And what am I more? a dark dungeon, miserable earth *h*, the childe of wrath *i*, a vessell of dishonour *k*: begotten in vncleannesse, liuing in wretchednes *m*: dying in distresse.

Out vpon mee wretch, what am I? Alas what shall become of mee, that am a vessell of filthinesse, a coffin of rottennesse, repleni shed with stinch, and loathsomnesse, blinde, poore, naked,

naked, ſubiect to very many troubles, ignorant both when I came into the worlde, and when I ſhall depart *n*, miſerable *o*, & mortall *p*, whoſe dayes paſſe away like a ſhade *q*, whoſe life vaniſheth like the moonlight, now growing like a flower *r* on the tree, and by and by withering, flouriſhing now, fading by and by?

My life, I ſay, is a fraile life, a fleeting life *ſ*, a life, that the more it lengtheneth, the ſhorter it waxeth, the more it increaſeth, the nigher it draweth towards death, a life tranſitorie and deceitful, repleniſhed with the ſnares of death *t*.

Now am I iocund, anon ſad; now ſtrong, anon ſick; now aliue, anon dead: now I ſeeme happy, but am alwaies miſerable: now merry, anon mourning. And ſo are all things ſubiect

n Gen. 27. 2 Eccl. 9. 12 Mat. 24. 44 Reuel. 3. 3
o Iob 14. 1.
p Ro. 6. 12 2 Cor. 4. 11
q 1 Ch. 26 15 Pſ. 102. 11
r Iob 14. 2 Pſa. 103. 15 Eſa. 30. 6. 7 8
ſ Iob 7. 6. 7
t Pſa. 18. 5

iect vnto mutabilitie, that nothing continueth in a ſtay one whole houre together.

Hence feare, thence trembling: hence hunger, thence thirſt: thence cold, hence heat: hence faintneſſe, then ſorrowe ſpringeth: and after all theſe followeth vntimely death, which ſuddenly dooth carry miſerable men away, after a thouſand waies.

This man it killeth with ſickneſs, that man it oppreſſeth with ſorrow; this man it famiſheth with hunger, that man with thirſt it diſpatcheth; this man it choakes with water, that man it ſtrangleth with an halter: One man it conſumeth by fire, another it deuoureth by wilde beaſts; with ſword it ſlayeth another; another it corrupteth with poyſon; and with ſome terrible feare it diſpatcheth ſome

ſome other miſerable man.

And yet there is a great miſerie beſide all this; and that is, although nothing be more certain than death, yet woteth not man when hee ſhall depart *u*: and there takes he a fal, and leeſeth his hope *x* when in his own iudgement hee ſtood full ſure. For man cannot tell either when, or where, or how hee ſhal die: yet it is appoynted that he ſhall die *y*.

u Gen. 27.2
Pſa. 39.55
Eccl. 6.12
x Iob 8.13
Pro. 30.28
y Heb. 9.27

Now I ſee, Lord, how great is mans wretchedneſſe, wherein I am, & yet feare not: how much the miſerie that I endure, and yet neither am troubled thereat, nor doe cry vnto thee? But, Lord, I will cry vnto thee, before I paſſe away, if happely I may abide in thee, and not paſſe away.

I will tell then, I will tell my miſerie: yea, I will confeſſe my vileneſs

vileneſs before thee, and not be aſhamed.

z Exo.15.2 Pſa.43.2 Eſa.49.5 a Eſa.18.1.2 b Ioh.1.4.9 c Pſa.3.3 Pſa.62.9 d Ioh.14.6 e Pſ.104.35 Eſa.25 1

O my fortitude *z*, by whom I am vpholden, helpe me, aſsiſt me, O my ſtrength *a* by whom I am ſuſtained: Come light *b*, through which I ſee: appeare glory *c*, through which I reioyce: and life *d*, wherein I ſhal liue, manifeſt thy ſelfe, O Lord my God *e*.

Chap. 3.
Of Gods wonderfull light.

a Tob.2.9 10 b Tob.4.3 4.&c. c Gen.27.1 d Gen.27 28.29.

Light, which *Tobie* ſawe, when though blinde *a*, hee taught his Son the way of life *b*. O light, which *Izhac* ſawe inwardly, when though outwardly blinde *c*, hee tolde his ſon what was to come *d*. O light, I ſay, inviſible, to which

which all the depth of mans heart is visible *e*. O light which Iacob sawe, when according to thine inward instruction, hee foretolde *f* what outwardlie should happen to his sonnes.

Behold, darknesse is vpon the face of the deep *g* of my mind, thou art light *h*; so a misty dimnesse is vpon the waters of mine heart, but thou art the truth *i*.

O word by whom all things were made, and without which nothing was made *k*. O word, which art before all things *l*, & before which was nothing. O word creating al things *m*, without which all things are nothing. O word gouerning all things *n*, without which all things are nought vvorth. O vvord vvhich in the beginning didst say, Let there be light, and there was light *o*: say likewise to me, Let ther be light, & light shall

e 1 Ki.8.39
1 chr.28.9
Ecc.42.18.
1 Cor.4.5
Reu.2.23
f Gen 40.
1.2.3.&c.
g Gen.1.2
h Lu.2.32
Iam.1.17
1 Ioh. 14.6

k Ioh.1.3
l Pro.8.22.
23.24 &c
Wisd 9.9.
Eccl.24.5
6.&c.12
m Ioh.1 3
Hebr.1 3
n He.1.2.3

o Gen.1.3

shall be made, & I shall see light
p Psa. 36. 9 *p*, & discern all that is not light.
For without thee, I put darknes
q Esa. 5. 20 for light *q*, & light for darknes.
And so without thee there is
present for truth, error; for wis-
dome, foolishnes; confusion &
ignorance for knowledge; for
sight, blindnes; by-pathes for
the right way; for life, death.

Chap. 4.
The frailetie of mans nature.

BEholde, my Lord, be-
cause there is no life,
there is death; nay ra-
ther there is no death,
because death is nothing. For
thereby we come vnto nought,
while wee dread not to make
a Ier. 10. 24 our selues nought *a* through
sinne.
And that deseruedly, O Lord.
For

For when wee come to nought, like the running water *b*, we are recompenced according to our workes: becauſe without thee nothing was done *c*, and we by dooing nothing, are made nothing. For without thee, by whom all things are made *d*, & without whom nothing was made *e* (O Lord) the word *f*, O God, the word *g*, by whom all things were made (without which was made nothing that was made) wee are nothing.

b pſal. 58. 7

c Ioh. 1. 3

d pro. 8. 22 25. &c.

Heb. 11. 3

e Ioh. 1. 3

f 1 Ioh. 5. 5 Reue. 19 11. 13

g Ioh. 1. 1. 3

Woe is mee wretch, ſo often blinded: becauſe thou art the light *h*, and I am not with thee.

h Mic. 7. 8 Ioh. 1. 49. and 8. 12 Luk. 1. 31

Woe is mee wretch, ſo often wounded; becauſe thou art ſaluation *i*, & I am not with thee.

Phil. 3. 20

Woe is me wretch, ſo often infatuated, becauſe thou art the truth *k*, & I am not with thee.

1 Ti 4 10

k Ioh. 14. 6

Woe is mee wretch, ſo often wandering, becauſe thou art the way *l*,

way *l*, and I am not with thee. Wo is me wretch, so oft dead; because thou art life *m*, and I am not with thee. Wo is me wretch so often brought to nothing; because thou art the vvord, by which althings were made *n*, & yet I am not with thee, without whom nothing was made.

O Lord the word *o*, O GOD the word *p*, who art the light *q*, by whō light was made *r*, who art the way, the truth and the life *s*, in whom there is neither darknes *t*, error *u*, vanity *x*, nor death *y*. The light without which all is darknes *z*, the way, without which, all is but by-paths *a*; the truth, without which al is but falshood *b*, the life, without which euery thing is death *c*.

Speake the word Lord, let there be light *d*, that I may see the light *e*, and shun darknesse: see the way, and shun by-paths: see

l Ioh. 14.6
m Ioh. 11. 25 & 14.6.
n Ioh. 1.9 10
o 1 Ioh. 5.7
p Ioh. 1.1.3
q Ioh. 8.12
r Ioh. 1.15.7
r Gene. 1.3
s Ioh. 14.6
t 1 Ioh. 1.5 6.7.
u Psa. 119.v.176.
Esa. 53.6
x Ioh. 8.44
1 Ioh. 2.21
y 2 Ti. 1.11
He. 2.14.15
z Eph. 5.7.8
col. 1.12.13
a 1 pet. 2.25
b ps. 116.11
c Ro. 5.12.
d Gen. 1.3
e psa. 36 9

see the truth, & shun falshood: see life, and shun death.

Inlighten mee *f*, O Lord, my light *g*, my glory *h*, and my saluation, whom I will feare *i*: my Lord, whom I will praise *k*; my God, whom I wil worship *l*, my father *m*, whome I will honor *n*, & my spouse *o* for whom I will keepe my selfe.

Inlighten, O light, inlighten mee poore soule sitting in darknes & in the shadow of death *p*, and direct my feet into the way of peace, that I may enter therby into the place of thy glorious tabernacle, euen to the house of God, with the voice of ioy *q* and thankesgiuing. For true confession is the very way *r* wherby I may come vnto thee the way, by which I may come out of by-pathes, and go againe vnto thee the way. For thou art the true way vnto life *s*.

f Psa. 113.3
g Psa. 27.3
h Esa. 60 10.20
i Psa. 38 22 Eccl. 34 14.15 &c.
k Ps. 35.18 Psa. 69.30
l Deut. 6.13 Mat. 4.10
m Esa. 63.16 Gal. 4.5.6 &c.
n Mal. 1.6 Deut. 5.16
o Eph. 5.25
p Psa. 107 10.14
r Luk. 1.79
q Ps. 42.4
r Ro. 10.10
s Ioh. 14 6

Chap.

Chap. 5.

What is meant by becomming nothing.

a Mat.11.27
b Psa.31.5

I Will confesse therefore, O Father, Lord of Heauen and earth *a*, vnto thee will I confes my wickednes *b*, that I may attaine vnto thy mercie.

I became wretched, and was brought vnto nothing, yet knew I not so much, for thou
c Ioh.14.6 art the truth *c*, and I was not
d Ezra.9.7 with thee. Mine iniquities did
Psa.8.1.5 wound mee *d*, yet was I not
e Ioh. 14.5 troubled; for thou art the life *e*, and I was not with thee. They brought mee vnto nothing, for
f Ioh.1.1 thou art the word *f*, and I was
Heb.1.2.3 not with thee, by whome all things were made, without
g Ioh.1.3 who nothing was made *g*. And therefore being without thee I became

became nothing. For it is nothing which bringeth vnto nothing.

By the word all things were made *h*, whatsouer was made, and after what form soeuer they were made. h Ioh. 1. 1. 2

And God saw all that he had made *i*, and loe it was exceeding good. All things that were made, were made by the word: then whatsoever things were made by the word, are exceeding good. i Gen. 1. 31 Eccl. 39. 16 33 Mar. 7. 7

Wherefore be they good? Because all things were made by the word: and without it was made nothing that was made *k*. For nothing is good without the soueraigne good. k Ioh. 1. 3

But whereas good is not, there is evill, which indeede is nothing, because evill is nought else but the want of good: euen as blindnes is nought else,

but the want of sight.

Euill then is nothing, because it was made without the word, without which nothing
l Ioh. 1.1.3 was made *l*.

And that is evill, which is deprived of that good, whereby all things that are were made. But those things which bee not, are not made by him. And therefore they are nothing.

Then whatsoeuer was not made are evil. Because al things that vvere made, were made by
m Ioh.1.1.3 the word *m*. And all which were made by the word, were exceeding good
n Gen.1.13 *n*: wherefore forsomuch as all things vvere made
Eccl. 32.13 by the word, euill things vvere not made by it.

So it remayneth, that whatsoeuer things were not made, are not good: for all things are
o Eccl.39 16.33 good which were made *o*. Therefore the things not made, are euill

euill: and so consequently nothing: because without the word nothing was make *p*. Euill then is nothing, because it was not made.

p Ioh. 1. 3

But how is euill, if it was not made? Because euill is a priuation of that vvhich good is, thorow vvhich good vvas made *q*. Then to be without the word is euill, which is to be as nothing. For besides it, is nothing.

q Ge. 1. 31

But what is it to be separated from the vvord? If thou wouldest knowe that, listen what is meant by the word.

The word of God saith *r*. I am the way, the truth, and the life. Therefore to be separated from the word, is to bee vvithout the way, without the truth, without life, and so nothing without him: and so euill, because it is without the vvord, by vvhom all things were made *s*, and they

r Ioh. 14. 6

s Ioh. 1. 1. 3

were excellently good *t*.

Againe, to be ſeparated from the vvord, by which all things were made *u*; is nothing elſe but to vndoe, and of ſomething to become nothing. For without him it is nothing.

As often therfore as thou declineſt from that which good is, thou ſeparateſt thy ſelfe from the word. For that is good. And ſo thou art made nothing, becauſe thou art without the word, without which was made nothing that was made *x*.

Now then, O Lord my light *y*, thou haſt lightned mee, that I may ſee thee: I haue ſeene, and knowe, that as often as I am ſeparated from thee, ſo often I become nothing: Becauſe I forget goodnes *z*, which thou art *a*; & therefore am made euill.

Woe worth me wretch that I neuer marked, how I became no-

t Ge 1.31
Eccl.36
16.33
u Ioh.1.3
x Ioh.13
y Mica. 7.8
z Deu.32
18
a Math.19
16.17

nothing when I forsooke thee. But what needs this complaint? If I was nothing, I needed not to knowe.

VVee knowe that euill is no thing; and that is not, vvhich *is* nothing: and that which is not good, is not, because it is nothing.

If therefore I was nothing, when I was without thee, I was but as nothing euen like an Idoll, which is nothing *b*, hauing eares and heareth not *c*; a nose, and smelleth not *d*; eies & seeth not; a mouth and speaketh not; hands, and feeleth not; feet, and walketh not; & all the proportion of members, and yet liueth not.

b 1 Cor. 8. 4
c Psa. 135. 17. 26
d Psal. 115. 5. 6. 7

Chap.6.

How the ſoule offendeth through ſinne.

SO then, as long as I was vvithout thee, I vvas nought but very nothing: & therefore blind I was, deafe I was, and vvithout ſenſe. For I neither knew what good was, nor ſhunned that euill was; nor perceiued my wounds vvhen I was hurt; nor ſaw the darknes which I was in: Becauſe I was without thee, the very light *a*, which lighteneth euery man that commeth into the world.

a Ioh. 1.4 19

Alack therefore, they wounded mee, yet I ſorrowed not; they haled mee, yet I perceiued not, for that I was not; becauſe I was vvithout life *b*, vvhich is the word *c*, by whom all things were made.

b Ioh. 1.4
c Ioh. 1.1.3

And

And therefore, O Lorde my light *d*, mine enemies did with me euen what they would, they ſtruck mee, they ſtripped mee, they polluted mee, they corrupted me, they wounded me: yea they killed mee, becauſe I forſooke thee *e*, and ſo became nothing without thee.

Alacke, O Lord my life *f*, by whom I was made *g*, my light *h*, whereby I am directed *i*, haue mercie vpon me *k* O defender of my life *l*, and raiſe mee vp againe, O Lord my God *m*, my hope *n*, my ſtrength *o*, my rock, and my comfort in the day of my trouble *p*. Conſider mine adverſaries *q*, and deliver me *r*, let them which hate me *ſ* flie away from my preſence, and through thee let me liue in thee.

For they haue watched me *t*; & ſeeing me without thee, haue deſpiſed mee. They parted a-

d Eſa.60 19.20 Ioh.12.35. 36.37
e Hoſ.7.13
f Iob 11.21 Ioh.14.61
g Gen.1.26 27
Iob 31.4
Col.3.16
h Ioh.8.12
1 Ioh.1.5.7
i Luk. 1.79
k Pſ. 11.10
l pſa. 22.19
m Pſa.18.1 2 &c.
n Pſa. 91.2
o Exo.15.2
p Pſ. 59.16 17
q Pſa.25.19
r Pſa.18.17
Pſa. 59.1.2
ſ Pſa.68.1
t Pſ.37.32

mong themſelues the garments
u Pſ.22.18 *u* of vertue, wherewithall thou haſt cloathed mee; they made a way through mee; they trode mee vnder their feet;
x Pſa.79.1 they defiled thy holy temple *x* with the dregs of wickedneſſe, they left mee deſolate, pining away through ſorrow. I followed after, blinde & naked, and ſhackled with the cords *y* of wicked-
y Pro.5.22 neſſe. They dragged mee after them in their circuit from vice to vice; and from mire to mire; and ſo went I full weakely, God knowes, before the face of him that purſued me.

Bond I was, yet liked I ſlauerie; blinde, and deſired blindenes; bound, & did not abhorre the ſhackles. I thought ſoure
z Eſa.5.20 ſweet, and ſweet to be ſoure *z*.

Miſerable I was, yet knew I not ſo much becauſe I was without thy worde, without which

which nothing was made *a*, through which all things are maintained, without which all things are brought to nothing.

a Ioh. 1

For as all things by it were made *b*, & without it was made nothing: so by it are all things maintained, whatsoeuer is eyther in heauen, or in the earth, in the sea, or in any deep place. Neither can any part sticke to other either in a stone, or in any other thing created; did not the word, by which all things were made maintaine it.

b Ioh. 1. 3

Wherefore, O word, I will cleaue to thee *c* that thou maist saue mee. For when I forsooke thee, I had perished, hadst not thou which diddest make me *d*, renewed me againe.

c Psa. 73. 28
d Gen. 1. 26 27
Wis. 2. 23
Eccl. 17. 1. 2
Col. 3. 10

I sinned, thou didst visit me *e*; I fell, thou didst erect me *f*. I was ignorant, thou didst teach me *g*, I was blinde, thou didst lighten me *h*.

e Psa. 8. 4
Act. 15. 14
f Psa. 37. 24
g Psa. 71. 7
psa. 49. 10. 12
h Ioh. 1. 9

Chap. 7.

Of Gods manifolde benefits conferred vpon man.

a Pfa. 7.1.2

My God *a*, ſhewe mee how much I wretch am bound to loue thee: how much I am bound to praiſe thee: how much I am bound to pleaſe thee.

b Pfa. 18.13

Thunder *b*, O Lord, with a great and mightie voyce from aboue, into the inward eare of mine heart.

c pſ. 119.135
Pſa. 143.10
d Pſa. 71.2
Eſa. 37.20
e Ge. 1.20 27
Eccl. 17.1 2.3. &c.
f Lu. 1.78.79
g Rom. 8.11
h Pſ. 78.1.5

Teach me *c*, and ſaue me *d*, ſo will I praiſe thee, for creating mee *e*, when I was nothing: for lightening me, when I was in darknes *f*: when I was dead *g*, for reuiuing me: for cheriſhing me euen from my youth *h* with all good things.

Thou doſt nouriſh me vnpro-

ſitable

fitable worme *i*, stinking in wickednes *k*, euen with all thy moſt excellent benefits *l*.

Open to me, O key of *Dauid*, which doſt open *m*, and noman ſhutteth againſt him to whom thou openeſt; and doeſt ſhut, and no man openeth to him againſt vvhom thou ſhutteſt: Open to mee the doore of thy countenance, that I may enter and behold, & know, and praiſe thee vvith all mine heart. For great is thy mercy toward me *n* & thou haſt deliuered my ſoule from the loweſt graue.

O Lord our God how excellent is thy name in all the world *o*? What is man, that thou art mindfull of him *p*? and the ſonne of man, that thou viſiteſt him?

O Lord, the hope of the godlie, and the Tower of their ſtrength *q*; O God, the life of my ſoule *r*, by vvhich I liue *ſ*, vvith

i Iob 25.6
k Pſa. 51.1
2.3
l Mat. 5.45
m Eſa. 22
22
Reuel. 3.7
n Pſa. 86.13
o Pſa. 8.1.9
p Pſa. 8.4
q Pſa. 61.3
r Ioh. 4.14
ſ Act. 17.28

Psa. 27.11 vvithout vvhich I die; O light of mine eyes, by which I see, without which I am blinde; O the ioy of mine heart, and of my soule, let mee loue thee with all mine heart *u*, with all my soule, with all my strength, and with all my bowels, Because thou didst loue me first *x*.

u Deut. 6. 5 and 11.18 Mat. 22.37

x 1 Ioh. 4.19

And whence is it, O Creator of heauen *y*, and of earth, and of the sea, vvhich needest no good thing of mine *z*; whence is it that thou hast loued me?

y Hes. 13.10 Esa. 51.13

z Psal. 50. 7 8. 9. &c.

O wisedome, vvhich openest the mouth of the dumbe *a*, O Word, by vvhom all things were made *b*, open my lips *c*, giue mee a voice of thanksgiuing *d*, that I may vtter out all the benefits, which thou Lord hast bestowed vpon mee, euen from the beginning.

a Wis. 10.1

b Ioh. 1.1.3

c Ps. 51. 15

d Psa. 26.7

For lo I am, because thou hast created mee *e*. And the cause vvhy

e Gen. 1.27

vvhy thou didſt create & number mee among thy creatures, vvas thy predeſtination from euerlaſting *f*, before thou madeſt any thing from the beginning; before thou diddeſt ſpread abroad the heauens, when there vvere no depthes, neither hadſt thou made the earth nor ſettled the mountaines: before the fountaines abounded with vvater. Before al theſe things which by thy word thou didſt create *h*, thou in thy moſt certaine prouidence of truth, didſt forſee that I ſhould be, yea thy minde vvas to make me thy creature.

Iob 33.4
Pſal. 100.3
Eccl 17.1.2
Colo. 3. 10
f Rom. 8. 29 30
g Pro. 8. 23 14.25.&c.
h Ioh. 1. 13

And vvhence then is it, O my Lord *i*, O gracious & moſt hie God *k*, whence is it, O moſt mercifull Father *l*, moſt mighty Creator *m*, & alwaies louing *n*? What deſerued I at thy hands? vvhat goodneſſe ſaweſt thou in mee, that moued thy moſt glorious

i Bar. 11.12
k Pſa. 113.5. 2 Eſa. 7.26
l Pſa. 27.10 Eſa 63.16
m Eccl. 16 18.19 Eccl. 17.1 2.3.&c.
n Pſa. 27.10.

rious Maiestie to create me?

o Ge. 1. 27 Colo. 3. 10 p Ps. 100. 3 Wisd. 1. 23

When I was not, thou didst create me *o*. I vvas nothing, and of nothing thou diddest make me some-what *p*.

And what kinde of somwhat? Not a droppe of vvater, not fire, not a bird, nor a fish, nor a serpent, nor a brutish beast, nor a stone, nor a stock, nor of that kind of things which haue onely but beeing, nor of that whose nature is onely to bee, and to growe: nor of that which haue onelie beeing, growing, and sense.

But aboue al these things, it is thy will that I should consist both of those things which haue but onely being, for I am: and of those things which as vvell growe as be; for I am, & grow: and of those things also which haue beeing, growing, & sense; for I am, growe, and perceiue.

And

And yet more then this thou hast made mee a little inferiour to the Angels *q*. For I haue receiued reason at thine hands to know thee, as well as they. q Heb. 2. 7

A little inferiour I confesse. For they haue an happy knowledge of thee, even as thou art, but I know through hope: they face to face *r*, but I darkly through a glasse: they fully, but I in part. r 1 Cor. 13. 10. 12

Chap. 8.

The happy state of man in the life to come.

BVt when that which is perfect is come *a*, that in part shall be abolished; when with open face *b*, we shall see thy face. a 1 Cor. 13. 10. 12 b 2 co. 3. 18

Then what shall let vs to bee as good euen as Angels *c*, seeing thou c Heb. 2. 7. Psa. 8. 4. 5.

thou Lord, haſt be-decked vs with the crown of hope, which is adorned with glorie and honour; and ſeeing thou haſt exceedingly advanced vs as thy very friends.

Yea, euery way as good then, and equall to Angels. For ſo ſaith thy truth: They are equall vnto the Angels *d*, and are the ſons of God.

d Lu. 20. 36

What are they elſe but the ſonnes of God, if they be equall vnto Angels? Indeed they ſhal be the ſonnes of God, becauſe the ſonne of man is made the ſonne of God.

So that conſidering this thing, I dare boldly ſay, Man is not a little inferiour vnto Angels *e*; Man is not onely equall vnto Angels *f*, but man is aboue Angels. Becauſe a man is a God *g*, and God is a man *h*, but not an Angel.

e Heb. 2. 7
f Lu. 20. 36
g Mat. 1. 23
16
Luk. 2. 11
h Ioh. 1. 14

And

And because the word which was in the beginning *i* God with God: the word whereby God said, Let there be light *k*, and light was made: the word by which all things in the beginning were made *l*, became flesh *m*, and dwelt awong vs, and wee haue seene the glorie thereof, I say man is the most excellent creature of all other.

i Ioh.4.11

k Gen.3.3

l Ioh.1.3

m Ioh.1.14

Beholde thy glory, in which I glorie *n*, at what time soeuer I doe glorie: Lo my ioy, wherein I reioyce *o*, when I doe reioyce, O Lorde my God, my life *p*, and the whole glorie of my soule.

n Ier.9.23

o Phil.4.4

Psa.42.8

Therfore, O Lord my God, I confesse that creating me a reasonable creature, thou diddest create me after a sort as good as Angels. For by thy word I may bee made perfect, so that I may attaine vnto the very state of Angels,

Angels, and haue the adoption of sonnes *q*, by thine holy begotten Son, O Lord, thy welbeloued Sonne *r* in whom thou art well pleased: by thine onely and right heire *s* of one substance with thee *t*, and coeternall *u*, euen Iesus Christ our only Lord *x*, our redeemer *y*, our inlightner *z*, our comforter *a*, our aduocate with thee *b*, and the light of our eyes *c*: who is our life *d*, and our Sauiour *e*, and our onely hope *f*, who hath loued vs more then himselfe *g*, by whome wee haue an assured trust laide vp in store with thee *h*, and free accesse vnto thee *i*, because he gaue them power to be the sons of God *k*, to them I say that beleeue in his name.

q Rom. 8. 15 Gal. 4. 5 Eph. 1. 5
r Mat. 3. 17 Mat. 7. 5 2 Pet. 1. 17
s Ro. 8. 16. 17 Heb. 1. 2
t Heb. 1. 3
u Heb. 13. 8
x Rom. 5. 1 Rom. 6. 23 1. Cor. 1. 7 8. 9. 10
y Mat. 20. 28 1 Cor. 1. 30 Eph. 1. 7 1 Tim. 2. 6 Heb. 9. 25 26. 27. 28
z Ioh. 1. 4. 9
a 2 cor. 1. 5 2 Thes. 2 16. 17.
b 1 Ioh. 2. 1.
c Ioh. 8. 12. 1. Ioh. 1. 5. 7
d Ioh 5. 21. 24
e Mat. 1. 21. Luk. 2. 11. Act. 4. 12.
f Col. 1. 27. 1 Tim. 1. 1.
g Ioh. 15. 13 Eph. 5. 2. 1 Ioh. 3. 6
h Eph. 3. 12.
i Heb. 4. 16.
k Ioh. 1. 12.

I will

I will praise thy name, ô Lord, who by creating me after thine owne image & similitude *l*, hast made mee capable of so great glory, as in time to become the sonne of God *m*.

l Gene.1 26.27
1 cor.11.7
m Ioh.1.12 Rom.8.15. 16.17

This condition, neither trees, nor stones, nor generally those things which either moue, or increase in the ayre, or in the sea, or in the earth, attaine vnto, because he gaue them no power by the vvord, to become the sonnes of God *n*: for they haue no reason. For in reason consisteth the power, whereby we knowe God. And this power hee hath giuen to men, whom hee hath made reasonable, after his own image and likenes *o*.

n Ioh.1.12

I also, ô lord, am a man throgh thy grace, and by thy grace may be thy sonne, which they cannot be.

o Gen.9.6 Col.3.10

Whence haue I it, O lord the soue-

p Ioh. 14.6 soueraigne truth *p*, and true so-
q col.1.15 ueraigne, euen the first borne of
16.17 euery creature *q*, whence haue
r Iam. 5.19 I it, that I may bee the sonne of
Dan.6.26 God, which they cannot be?
Baruc. 4.10 Thou art the same GOD for
14.&c. euer *r*, thou madest all things *s*,
s Gen.1.1 thou diddest create both man *t*,
2.&c. and beast *u*, and stones, and all
Ioh.1.3 greene things vpon the face of
Gene.1. 6 the earth *x*. For no merits went
27 before, nor deserts. Because on-
Psa.100.3 ly of thy goodnes thou createdst
Wisd.2.23 all things. All creatures were
Eccl.17.1 like in merits. For none at all
2.3.&c. deserued ought.
u Gen.1.25 How is it then that thy mer-
Iere.27.5 cie dooth more appeare in this
x Gen.1 thy reasonable Creature, than
11.12 in all the rest which haue no
Iob. 38.21. reason? Why am not I as all
26.27.&c. they be, or else all they as I, or I
alone as they? What merits had
I? What had I deserued? that
thou shouldest create mee of
power

power to become the ſonne of God *y*, and deny the ſame to all thy other creatures? y Io.1.12 Rom 8 15

Be it far from me, Lord, that I ſhould thinke I had any merits. It was onely thy grace, it was of thy meere goodneſſe, that I ſhold be partaker of that ſweetneſſe. 16.17 z Iob 10.8 and 33.4 Pſa.100.3 & 09 7.3

Wherefore through grace, which mooued thee to create me of nothing *z*, O Lord, giue mee this grace I beſeech thee, that I may thank thee *a* for this thy goodnes. a Pſal.11 12.17

Chap.9.

Of Omnipotencie.

THINE almightie hand O GOD, which is one, and the ſame alwaies *a*, hath created both the Angelles in heauen, a Mar. 13.6

b Gene. 1 24. 25

uen, and the little vvormes in earth *b*, no vvhit more glorious in them, nor inferiour in these.

For as none other hand could create an Angell, so none other could make the vilest vvorme: as none other coulde lay abroad the heauens *c*, so none other fashion the smallest leafe of a tree: as none other could make a bodie, so none other make one haire vvhite or black *d*: but onely thine almightie hand, to which all things are alike possible *e*.

c Iob 9. 8 Psa. 104 1. 2. &c.

d Mat. 5. 36

e Mat. 19. 26 Mar. 10. 27 and 14. 36 Lu. 1. 37

For it is no more possible for thee to create a worme, than an angell, nor more impossible to spread out the heauen *f*, than a leafe; It is no easier for thee to fashion a small haire, than a big bodie: nor harder to build the earth vpon the water *g*, than to lay the waters vpō the earth.

f Ps. 42. 5

g Psa. 104 5. 6

For

For thou God didſt what thou vvouldeſt *h* in Heaven and in earth, in the ſea, and in all the deeps *i*, and mee among other things thou didſt make euen as thou wouldeſt, couldeſt, and kneweſt beſt.

h Iob 23 13
i Pſa. 115. 3
Pſa. 15. 6

Thine hand, O Lord, could haue made me *k* a ſtone, or a bird, or a ſerpent, or ſome brute beaſt; it knew as much, but it would not for thy mercie ſake.

k Mat. 19 26
Luk. 18. 27

Wherefore then am I not a ſtone, or a tree, or a beaſt? Becauſe thy goodnes hath ſo ordained. Yet did not any merits of mine preuent thee, that thou ſhouldeſt appoint it ſo.

Chap.

Chap. 10.
The incomprehensible praise of GOD.

WHere shall I get, O my Lord, where shall I get sufficient praises to extoll thee *a*?

a Psa. 106.2

For thou madest mee *b* as it pleased thee, without mine helpe: so canst thou magnifie thy selfe as it pleaseth thee, without me.

b Ps. 100.3

Before thee, O Lorde, thy praise is thy selfe. Let all thy woorks praise thee *c*, according to thine excellent greatnesse *d*.

c Song of the three children 57
d Psa. 150.2

Thy praise O Lord, is incomprehensible *e*. It is neither in heart conceiued, nor vttered by mouth, nor perceiued by eare. For these things do pass away *f*: but thy praise O Lord endureth for ever.

e Psa. 106.2
f Esa 40.6 78

The

The thought hath a beginning, and hath an ende; the voyce hath a sound, and the voyce dooth vanish; the eare dooth heare, and hearing ceaseth: but thy prayse O Lorde, endureth for ever.

Who then can praise thee? what man can shew foorth thy praises *g*? Thy praise is not transitory, it endureth for ever. g Ps. 106. 2 Ecc. 43. 30 31

He doth praise thee, who beleeueth thee to bee thine owne praise. Hee dooth praise thee, who knoweth himselfe vnable to attain vnto thy praise, O perpetuall praise, never vanishing; in thee is our praise, in thee shal my soule reioyce *h*. h Ier. 9. 23 2

We praise thee not, but thou praisest thy selfe, by thy selfe and in thy selfe: and our praise also is in thee. 1 Cor. 1. 3

Then haue wee true praise, when wee haue praise of thee *i*, i 1 Cor. 4. 4

when the light doth allow the light. For thou the true praise giuest due commendation.

k Deut.10 12
Ps.118.14
Esa.22.2
1 Rom.2.29

And as often as we seek praise of any other beside thee *l*, so often do we leese thy praise. Because that is transitory, but thine is eternall. If we goe after transitory, we forgo eternall: and if we loue eternall, we must loath the praise that is transitory.

m Ps.7.1.3
n Deut.10 21

O Lord, my God *m*, praise, eternall *n*, of whome all praise, without whome there is no praise, without thee I am vnable to praise thee: let mee haue thee, and I will praise thee.

o Gen..8.27
p 1 Sa.24. 15
2 Sam.9.8
q Iob 25.6

For what am I, Lord, of my selfe, that I should praise thee? Dust and ashes am I *o*, a dead and stinking dogge *p* am I, a worme *q*, and very rottennesse am I.

r Est. 14.19
Ier.32.18

What am I to praise thee, O Lord God most mightie *r*, in whose

whoſe hand is the breath of all mankinde *f*, vvhich inhabiteſt the eternity *t*?

Shall darknes praiſe the light, or death life? Thou art light *u*, I am darknes; thou life *x*, and I am death. Shall vanity commend the truth? Thou art the truth *y*, but I a man become like to vanity *z*.

Why then Lord ſhall I praiſe thee? Shall my miſerie praiſe thee? ſhall ſtinke commende ſweetneſſe? ſhall mans mortality *a*, vvho is heere to day, and gone to morrow *b*, praiſe thee?

Shall man vvho is very rottenneſſe, or the ſonne of man a very worme *c* praiſe thee?

O Lord ſhall hee that is conceiued *d*, borne *e*, and brought vp in wickedneſſe, praiſe thee? no my God. Praiſe is not ſeemly in the mouth of a ſinner *f*.

O Lord my God, let thine

f Iob. 12. 10
t Eſa. 57. 15
u Ioh. 8. 12
1 Ioh. 1. 5. 7
x Ioh. 14. 6
y Ioh. 14. 6
z Pſa. 144. 4
a Wiſ. 7. 1
b Ec. 10. 11
c Iob.
d Pſa. 51. 5
e Iob 14. 4
f Ec. 15. 9

owne incomprehensible power *g*, thine owne vnlimitable wisedome *h*, thine owne vnspeakeable goodnes *i*, commend thee.

Let thy more than excellent clemency *k*, thy more then abundant mercy *l*, thine euerlasting vertue also, and diuinity *m* praise thee.

Let thine almighty power *n*, with thy soueraigne gentleness and loue, whereby thou hast created vs *o*, O Lord God, the very life of my soule *p*, praise thee.

g Esa. 44. 6 7
Psa. 145. 3
h Iob 11. 7 8. &c.
Esa. 40. 28
i Psa. 145. 9
k Ne. 9. 35
l Psa. 69. 13
m Es. 40. 28
Ier. 10. 10
1 Tim. 1. 17
n Es. 40. 28
o Gen. 1. 26 27
Psa. 100. 3
p Psa. 42. 8

Chap. 11.

The hope of a Christian must be cast vpon God.

AND I thy creature *a*, will trust in the shadowe of thy winges *b*, euen in thy mercie vvhereby thou diddest create mee.

a Gen. 1. 26 27
Psa. 139 14. 15
b Psa. 57. 1

Helpe

Helpe thy creature, vvhome of thy mercy thou haſt created; let mee not periſh thorough my ſinne, whom of thy goodneſs thou haſt faſhioned; neither bee confounded in my miſerie, vvhom of thy clemency thou haſt made.

For what profit is in creating me, if I goe downe into mine owne corruption? vvhat? haſt thou, O God, created the ſons of men in vaine *c*?

c Pſa.8.47

Thou haſt created mee *d*: O Lord, gouerne that which thou haſt created. Deſpiſe not, O GOD, the vvorke of thine hands *e*.

d Pſ.100.4 Wiſ.1.25

e Pſa.138.8

Of nothing thou didſt create me *f*, and doubtleſs do not thou Lord direct me, I ſhall come againe to nothing.

f Gen. 1. 26

For as I was not ſometime, and thou didſt make mee of nothing *g*: ſo Lord, if thou do not

g Eſa.4.28

gouerne mee, I shall returne to nothing in my selfe.

h 2 Chr. 14.11 Help me, O Lord *h* my life *i*, lest I perish in my vvickednes *k*.

Psa.70.5 O Lord, hadst not thou cre-
Psa.109.26 ated me, I had not bin at all: but
i Psa.142.8 becauſe thou hast created me, I
Ioh.5.26 am. And yet am I nothing, if
40 thou guide me not. For no grace
Ioh.1.1.25 neither goodnes of mine com-
Col.5.4. pelled thee to create me, but e-
k Ps.94.23 uen thine owne most fauourable goodnes and mercy.

l ps.99.8.9 O Lord my God *l*, let that
Psa.41.13 loue vvhich compelled thee to
Mat.4.7.10 make me, compell thee also to gouerne mee. For to what end did thy loue compell thee to make me, if I perish in my wic-
m Psa.94 23 dednesse *m*, and am not guided
n Ps.89.13 by thy right hand *n*?

Let that mercy of thine, O Lord my God *o*, compell thee
o Psa.140.8 Lu.4.12 to saue that vvhich is created, that compelled thee to create that

that which was not. Let that loue winne thee to ſaue, which wanne thee to create. For it is no leſſe now then it was; for ſo much as thou art loue *p*, who art alwaies the ſame *q*.

For thine hand is not ſhortned *r* that it cannot ſaue *ſ*; neither is thine eare heauy, that it cannot heare: But my ſinnes haue ſeparated betweene mee and thee; betweene darkneſs and light *t*; betweene the image of death, and life *u*; betweene falſhood and truth *x*; betweene this vaniſhing ſtate of mine *y*, and thine eternitie *z*.

p 1 Ioh. 4. 8
q Pſ. 102. 27
Heb. 1. 12
r Num. 11 23
ſ Eſa. 50. 2
Eſa. 59. 1. 2
Ioh. 8. 12
t Ioh. 1. 5. 7
u Pſa. 42. 8
Col. 3. 4
x Ioh. 14. 6
y Pſa. 39. 5
Pſa. 62. 9
z 1 Ti. 1. 17
Heb. 1. 12

Chap. 12.

Of the manifold snares of concupiscence.

THese bee the shadowes of darkenes wherwith I am couered in the dungeon of this darke prison wherein I lie groueling, vntill the day dawne, shadows doo depart, and light bee made in the firmament *a* of thy strength.

a Gen. 1. 3

The voice of the Lord is mightie *b*, the voyce of the Lord is glorious: let it speak, that light may bee made *c*, darknes may depart, the dry land appeare *d*, and earth may bud forth the bud of the hearb *e*, that seedeth seed, and bringeth out the fruit of righteousnes of the kingdom of God.

b Psa. 29. 3
c Gen. 1. 3
d Gen 1. 6
e Gen. 1. 11

O Lord, father *f* and God of my life *g*, by whom all things do liue *h*, without whom all things are as dead; leaue me not in a wicked imagination, neither giue me a proud looke *i*. Take from me vaine concupiscence; and giue not me thy seruant ouer into an impudent mind, but possesse thou mine heart, that alwaies it may think on thee.

f Ps.63.16 Esa 64.8
g Eccl.23
h Act.17.38
i Eccl. 23.4

Inlighten mine eyes that they may behold thee, and neuer be lifted vp before thee, O eternall glory; but think humbly; not of thy wonders aboue their reach: that they may see those things which are at thy right hand, not the things at thy left.

And alwaies let thine eye-lids direct my steps *k*. For thine eye-lids do try the sons of men *l*.

k Pro.4.25.
l Psa.11.4

Asswage the heat of my concupiscence with thy goodnes, which thou hast laide vp for

m Psa.31.19 thoſe that feare thee *m*, that
n Ps.42.1,2 with euerlaſting deſire I may
Psa.84.2 couet after thee *n*, that mine inner taſte may not be inticed, & deceiued with vaine things, &
o Esa.5.20 ſo put ſowre for ſweete *o*, and ſweete for ſowre; darkneſſe for light, and light for darkneſſe; that I may bee delivered in the mids of ſo many ſnares as are
p Reu.12.4 layd by the enemy *p* to take the
4.17 ſoules of ſinners *q* wherewith
q 1 Pet.5.8 the vvhole vvorlde is repleni-
r 1 Ioh.2.16 ſhed. Which things S. *Iohn* did
ſ Psa.99.8,9 ſee, & paſſed not over the ſame
Esa.41.13 in ſilence, when hee ſaid *r*, For
Luk.4.8.12 all that is in the world is either the luſt of the fleſh, the luſt of the eyes, or the pride of life.

Beholde, O Lord my God *ſ*, the whole vuorld is full of the ſnares of concupiſcence, which they haue prepared for our feet
t Psa.57.6 *t*, and who can eſcape them?
Psa.142.3 Euen he doubtleſs from whom thou

thou takeſt the lofty lookes *u*, that he be not taken by the luſt of the eyes; from vvhom thou takeſt carnall concupiſcence, that he be not taken by the luſt of the fleſh: and from whome thou takeſt a bolde and impudent minde, that the pride of life do not ſilly deceiue him. O moſt happy man for whō thou doeſt theſe things: for doubtles he ſhall goe vnpuniſhed. u Ec. 23. 4 5 6

Now then, O my redeemer *x*, by thy ſelfe I beſeech thee, aſſiſt mee, that I fall not ~~in the ſight of my aduerſaries, beeing taken by the traps which they haue ſet for my feet *y*~~, to bring downe my ſoule. But deliuer me, O ſtrength of my ſaluation *z*, leſt mine enemies which hate thee, haue me in deriſion *a*. x Ioh 19. 45 Eſa. 44. 34 y Pſa. 57. 6. z Pſ. 140. 7 a Pſa. 25. 2 Pſ. 38. 16

Ariſe, O Lord my God *b*, my mighty one *c*, and let thine enemies bee ſcattred *d*, they alſo b Lu. 4. 8. 12 c Eſa. 1. 24 d Pſa. 68. 1.

so that hate thee, let them fly from thy face.

As waxe melteth before the fire: so let the wicked perish at thy presence. But let me be hid
e Ps. 31.20 priuily in thy presence *e*, & reioyce with thy children abounding
f 1 Cor. 2.9 with all good things *f*.

And thou, O Lord God, fa-
g Psa. 68.5 ther of Orphanes *g*, and thou mother of thy poore children, listen vnto the cry of thy sons: spread out thy wings, that wee may fly there-vnder from the
h Psa. 61.3 face of the enemy *h*.

For thou art the Tower of Is-
i Psa. 12 raels strength, who wilt neither slumber nor sleepe *i*, keeping
k 1 Pe. 5.8 Israel: because hee that fighteth
Reu. 12.12 against Israel doth neither sleep
17. nor slumber *k*.

Chap.

Chap. 13.

Of mans miſery; and of Gods benefits.

O Light *a*! O clearneſſe, vvhom none other light or cleerneſs doth behold! O light, vvhich darkneth all light! O Cleereneſs, vvhich dimmeth all ſtrange light! O Light, from which all light! O Cleerneſs, from vvhich all clearneſs doth proceede! O Cleerneſs, in reſpect vvhereof, all other brightneſs is but darkneſſe; and all other light but dimneſſe! a 1 Ioh. 5.7

O moſt ſoueraigne Light vvhom no blindnes can darken; nor miſtineſſe dim, nor darkeneſſe obſcure: nor any let cloſe vp: nor ſhadow keep away!

O Light, vvhich enlighteneſt all things at one time together, and

and alwaies, ſwallow me vp into the deapth of thy brightnes, that I may on all ſides beholde thee both in thy ſelfe, and me in thee: & all things vnder thee.

b Pſ.27.9 Pſa.71.18 Forſake me not *b*, O Lorde, leſt the ſhadowes of mine ignorance do increaſe, and mine offences multiply.

For without thee euery thing is darknes to me, and all things are euill: becauſe nothing is good vvithout thee, the true, onele *c*, and ſoueraigne good *d*.

c Mat.19 16.17 Mark.10 17.18 Luke 18 18.19 d Ia.1.17 e Pſ.99.8.9 Eſa.51.13 f pſa.17.15 g Pſa.42.8 This I acknowledge, and this I know, O Lord my God *e*. For be I in any place without thee, euill is it with mee hauing not thee, not only outwardly to my body, but alſo inwardly to my ſoule, becauſe al abundance being not with thee my god, is but beggery: but vvhen thy glory appeareth *f*, I ſhall be ſatisfied. And, O Lord, my bleſſed life *g*, grant

grant that I may confesse my wretchednesse vnto thee *h*: for from thee the soueraigne *i*, and very good *k* it selfe, & from the vnitie of thy goodnes, hath the diuers kind of temporall things separated me being fallen into sin through carnall senses, and from one it hath parted me into many things: so the aboundance to me was cumbersome, and pouerty was plentie, while I hunted after this and that, and yet could never be satisfied; for in my selfe I found not thee the vnchangeable *l* and singular *m*, and vnseparable, & only good: which had I once attained, I should want *n* no more; which had I once found out, I should weep no more *o*; which did I once enioy, mine heart would be at rest.

h Psa. 32.5
i Iam. 8.17
k Luk. 11 18.19
Eccl. 23.4
Ioh. 14.6
l Rom. 1.23
1 Tim. 1.17
m Mat. 19 16.17
Mar. 10.17 18
Re. 7.16.17
o Reu 21.4

O miserie vpon miserie, sith my miserable soule dooth flie from

from thee with whom ſhee hath abundance *p*, and ioy *q*; and followeth the world, with whom ſhe hath poverty *r* & ſorrow *ſ*.

The world cryeth, I vaniſh *t*; O Lord, thou cryeſt, I refreſh *u*; yet doth my wicked wretchedneſs more followe that which vaniſheth, than him who refreſheth. This verely is my weakneſs.

O Phyſition of the ſoule, cure it, that I may praiſe thee, euen the ſaluation of my ſoule *x*, and that with mine whole heart, for all thy benefits wherwith thou haſt refreſhed mee euen from my youth *y*.

Caſt me not off *z* in the time of my age: forſake mee not vvhen my ſtrength fayleth, O Lord, for thine owne ſake, I beſeech thee.

Thou didſt make me *a*, when I was not: thou didſt redeeme me *b*,

p 1 Cor. 2. 9
q Reu. 7. 17
r Lu. 7. 16. 15
ſ Luk. 6. 25
t Eſa. 51. 6
2 Pet. 3. 5 6. 7
1 Ioh. 2. 15 16. 17
u Mat. 11 28. 29. 30
x Pſa. 35. 2 Act. 4. 12
y Pſa. 71. 5
z Pſ. 71. 9
a Gen. 1 26. 27
1 Co. 1. 7
b Pſ. 31. 5 Tit. 2. 14 1 Pet. 1. 18 19
Reu. 5. 9
c Ioh. 1 14 Luk. 2. 7

me *b*, when I was forlorne, I had beene destroyed, I had dyed: but thou camest downe vnto the dead, thou tookest mortality vpon thee *c*.

Thou a king *d* camest downe *e* vnto thy seruant: and to redeeme thy seruant thou diddest giue thy selfe *f*: and that I might liue, thou diddest die *g*, and ouercame death *h*.

When thou didst humble thy selfe *i*, thou diddest exalt me: I was lost, I followed after wickednes, I was a bondslaue to Satan: but thou wert solde for mee *k* to redeeme mee: and so thou lovedst me *l* that thou gauest thy blood a ransome for mee *m*.

O Lord, thou hast loued mee more than thy selfe *n*: because for my sake thou wouldest needs die *o*.

On such wise & with so deare

a

d Phil.2.6.7
e Ioh.3.13 Ioh.6.33 38.&c. Ep.4.8.9.10
f Ro.4.25 Rom.8.31 Gal.2.20 Eph.5.2.25
g Ro.5.6.7 1 Cor.8.11 1 Cor.15.3
h 1 Cor.15 15.26.&c. 2 Tim.1.10
i Phil.2.6.7 Heb.2.9
k Mat.27 3.4.5 Act.1.16.17
l Ioh.15.13 Eph.5.8.2 1 Ioh.3.6
m 1 Pet.2 24.&c. Eph.1.7
n Ro.5.7.8
o 2 Cor.5 14.15

a price thou haſt brought mee
1 The. 5. 10 home from baniſhment *p*: re-
p Heb. 11 13. 16 deemed mee from bondage *q*:
q Gal. 2. 4 withdrawne mee from puniſh-
Gal. 5. 1. 13 ment *r*: called me in thy name *ſ*:
r Eſa. 53. 3 4. &c. and ſealed me with thy blood *t*,
ſ Reu. 14. 1 11. &c. that I ſhould evermore haue
Reu. 22. 4 thee in remembrance, and ne-
t Reu. 7. 3 ver forget him, who for my ſake
u Gal. 3. 13 ſhunned not the croſſe *u*.

x 2 co. 1. 12 Thou haſt anointed me with
y Act. 11. 26 that oile *x* wherwith thou waſt
Act. 26. 28 anointed, that of thee Chriſt I
1 Pet 4. 16 might be called a Chriſtian *y*.

z Eſa. 49. 16 Loe, thou haſt written mee
vpon thine hands *z*, ſo to haue
mee in remembrance, if ſo bee
cõtinually I haue thee in mind.
And thus alway thy fauor, and
thy mercy haue prevẽted me *a*.
a Pſa. 59. 10 For out of many and great pe-
rils thou haſt delivered mee of-
b Pſ. 24. 6. 7 tentimes *b*, O my Saviour.
Eccl. 51. 2 3. &c. When I haue wandred, thou
haſte reclaimed mee; when I
haue

haue beene ignorant, thou hast instructed mee; thou hast corrected mee, when I haue sinned; when I despaired thou hast comforted mee; when I fel, thou hast raised mee; thou hast vpheld mee when I haue stood; when I haue trauailed thou hast guided me; when I haue come home thou hast receiued mee: thou hast watched mee, when I haue slept: and when I haue cryed, thou hast heard mee. c Psa. 18. 12 Dan. 6. 17

Chap. 14

That the eyes of the Lord are continually vpon the doings and cogitations of men.

FOR these and many moe good turnes hast thou done mee, O Lorde my God *a*, the very life of my soule *b*. a Psa. 7. 13 b Psa. 42. 8 Ec. 23. 4 Ioh. 14. 6

And

And doubtleſſe it ſhould be a pleaſure to me not onely to talk and think alwaies of them, but alſo euermore to thank thee *c*, to praiſe thee, to loue thee for all thy good things, and that with all mine heart *d*, and with all my ſoule, and vvith all my minde, & with all my ſtrength, yea from the very pith and intrals of my heart, and of all my ioynts O Lord my Lord *e*, the bleſſed ſweetneſſe of all vvhich delight in thee.

c Pſ. 116. 11 13. 17. 18
d Deut. 6. 5 Deu. 11. 18 Mat. 22. 37 Lu. 10. 27
e Pſ. 7. 1. 3

But thine eyes haue ſeene mine imperfection *f*: thine eyes I ſay are much brighter than the Sunne *g*, beholding all the waies of men, and the ground of the deepe, and in euery place at all times looke both vppon the euill and the good *h*.

f Pſ. 136. 16
g Ec. 23. 19
h Pro. 15. 3
i Pſa. 47. 1 2. 6. 7. 8 Mat. 11. 25
k Ier. 23 23. 24
l Pſa. 139. 7 8. &c.

For ſithence thou ruleſt all things *i*, filleſt all things *k*, art alwaies vvholly euery vvhere *l*: yea

yea sithence thou hast a care of all things that thou hast created (for thou hatest nothing which thou hast made *m*:) thou dost so behold my vvaies & my steps *n*, and so vvatch and vvarde night and day for my safety, looking so narrowly vpon al my paths *o*, like a continuall wachman *p*, as though thou haddest forgot thine other creatures of heauen and earth, and haddest cast all thy care vpon me alone, hauing no care at all of the rest. For the light of thine vnchangeable sight neither increaseth, doe thou but see one; nor diminisheth, if thou beholde infinite and diuers things. For euen as at one time thou considerest the vvhole perfectly together: so doth thy whole countenance beholde at one time all particulars, although diuers, and that perfectly together,

m Wis. 11 21
n Iob 31. 4
o Iob. 13 27
p Ps. 121. 4 Psa. 127. 1

ther, and wholly. Yet seest thou all things as one thing, and one thing as all things: for thy selfe art vvhole, and canst neither be
q Ia. 1. 17 diuided, changed *q*, nor diminished.

And therefore thou beeing vvhole in time, and without time, doest beholde me wholly together, and alwaies, euen as though thou haddest nought else to consider of. Yea, so thou standest vpon my guarde, as though thou vvouldest forget all other things, & bend wholly to me alone. For alwaies thou shewest thy selfe present, and offerest thy selfe ready at all times vnto me, if thou finde me ready to receiue thee.

O my Lorde, goe I vvhere I will, thou wilt neuer forsake me
r Iosh. 1. 9 Heb. 13. 5 *r*, vnlesse I forsake thee first.

Whereseuer I become, thou leauest me not. For thou art e-

uery

uery where *s*. So that to vvhat place soeuer I goe, I may finde thee, by vvhom I may be, that I perish not without thee, because without thee, I cannot be.

s Iob 23.8 6.10.13 Ps.139.7 8.9.10.11 er.23.23 24

And therefore I confesse indeed, that whatsoever I do, and wheresoeuer I doe it, I doe it in thy presence *t*: and that whatsoeuer it bee which I do, thou seest it better than I which do it.

t Eccl.23 19.20 Psa.150.10

For when I doe ought at any time, thou art present at all times, as a continuall beholder of all my thoughts *u*, intentions, delectations and doings.

11.12 u 1 Ki. 8.39 2 Chr.6.30

O Lord, my sighing is not hid from thee *x*, and my verie thought is open to thy sight *y*.

Psa.44.20.21 Pro.24.12 Luk. 16.15

Thou knowest Lord, whence the spirit commeth, where it is and whither it goeth. For thou art the tryer of all spirits *z*.

x Psa. 38.9 y Iob.42.2 Psa.94.11 Psa.139.2 z Pro. 16.2

Also, thou best knowest inwardlie, whether the roote of that

that tree which hath fayre leaues, bee ſweet or ſowre; yea thou narrowly dooſt ſearch the very pith of the rootes; and by the moſt euident truth of thy light, thou gathereſt, numbreſt, conſidereſt, and ſealeſt not the intent onely, but the very pith alſo of the root thereof, that ſo thou maieſt render vnto euery man not onely according to his works *a*, but alſo according to the inner and ſecret pith of the roote, from which proceedeth the intent of the worker *b*.

a Pſ.62.12 Pro.24.12 Ier.32.18 19 Hoſ.4.9 Mat.16.27 Reu.22.12

b Mat.15 18.19 Mar.7.21

What I ſuppoſe when I work; what I thinke, and wherein I delight, thou beholdeſt; thine eares doe heare it *c*, thine eyes ſee it *d*, and conſider it: thou ſealeſt, markeſt, noteſt, and writeſt the ſame into my booke *e*, be it good or evill; that afterward, when the bookes ſhall be opened *f*, and the dead iud-

c Pſa.94.8 9 10.11

d 1 chr.16.9 Amos 9.8

e Reu.5.1 2.&c.

f Reu.21.12

ged

ged according to the things written in thoſe bookes, thou maieſt render for well doing rewards *g*, and puniſhment for wickednes *h*.

Happely this it is, which thou didſt ſay by theſe words, I will ſee what their end ſhall be *i*, and which is ſpoken of thee on this wiſe, Hee trieth the perfection of all things *k*. For thou doubtleſſe in all that we do, regardeſt the ende of the intent, more than that which was done.

And when I diligently conſider theſe things, O Lord my God terrible and mightie *l*, I am vtterly agaſt both through feare and ſhame, forſomuch as wee haue great neede to liue well and vprightly *m*, becauſe we do all things in the preſence of that Iudge, who ſeeth all things *n*,

g Mat. 25. 34. 35. &c. 46. Iohn 5. 29 Rom. 2. 6. 7. 10. Reuel. 22. 14.

h Mat. 25. 41. 42. &c. 46. Reu. 22. 15. Deut. 32. 20.

k Iob. 28. 3

l Neh. 9. 32 Pſal. 47. 3. Pſal. 96. 4. Dan. 9. 4

m Boetius in his fift booke de conſolat. Proſe. 6. Eccle. 23. 19. 20. Pſal. 139. 10. 11. 12. Acts 15. 8.

Chap. 15.

That man of himselfe can do nothing without the assistance of God.

a Nch. 9 32
Psa. 96. 4
Iere. 32. 17 18. 19
b Num 27 6
c Ier 32. 19
d Ps. 62. 12 Rom. 2. 6 Reuel. 2. 23
e 2 Co. 5. 10
f Reue. 3 12

O Lord most mightie *a* and puissant, God of the spirits of all flesh *b*, vvhose eyes are vpon the wayes of the sons of men *c* from the time of their birth, euen till the day of their buriall, that thou maiest render vnto euery man according to his works *d*, either good or euill *e*.

Shew to me, that I may confesse my wretchednes to thee. For I said, that I was rich *f*, and had neede of nothing; & knew not how that I was wretched, and miserable and poore, and blinde and naked.

I supposed my selfe should bee somewhat, when indeede I was nothing. I professed my selfe

selfe wise *g*, & I became a foole. g Ro. 1.22
I thought I was prudent, and I
was deceiued. For now I see, it
is thy gift *h*, without whom we h Iam 1.17
can doe nothing *i*. Because if i Ioh. 15.5
thou Lord keepe not the citie Phil. 2.13
k, in vaine doth he watch that k Psa. 127.1
keepes the same.

Thus hast thou taught mee,
that I might know my selfe. For
thou hast forsaken me, and tri-
ed me *l*, not for thine own sake, l Psa. 27 3
that thou mightest know mee; Psa. 139.1
but for my sake, that I might
know thee.

For as I said, I thought Lord
I should haue bin somewhat of
my selfe; I thought I had suffi-
ciencie of my selfe *m*; and per- m 2 cor. 3.5
ceiued not how it is thou Lord,
which rulest mee *n*, vntill thou n Ps. 48.14
wentest far frō me for a space *o*, Mat 2.6
and I tooke a fall. Then did I o ps. 71.12
see and perceiue, how it was
thou which ruledst me; & how

I fell of my ſelfe and roſe again through thy grace *p*.

O light *q*, thou haſt opened mine eyes, & raiſed me vp, and lightened me *r*. Now therefore I ſee, that mans life vpon earth is but a tentation *ſ*; and that no fleſh can glory in thy ſight *t*, nor be iuſtified *u*. For all goodneſſe, be it little or much, is thy gift *x*; and wee haue nothing of our ſelues but euill *y*.

Whereof then may all fleſh glory? of wickednes? but that is no glory, but miſerie *z*. May it glory of any good then? and of anothers goodneſſe? O Lord, goodneſs is thine *a*, and thine is the glory *b*. For he who ſeeks of thy goodnes his owne *c*, and not thy glory, is a very theefe and robber, like the diuell himſelfe, who would haue robbed thee of thy glory *d*.

For whoſoeuer would haue praiſe

p Pſal. 37 23.24 Pr. 24. 16.
q Ioh. 5. 7
r Io. 1. 4 5. 7. 8. 9
ſ Iob 7. 1 2. &c.
t 1 Cor. 1. 29.
u Ro. 3. 20 Gal. 2. 16
x Ia. 1. 17.
y Eſa. 64. 6 Gen. 6. 5 Gen. 8. 21
z Pſa. 51. 2 Ier. 9. 13 a Ia. 1. 17
b 1 Chro. 16. 28. 29 Pſa. 20. 1. 2 Eſa. 42. 8 Luk. 2. 14
c Ioh. 5. 44 Ioh. 7. 18
d Eſ. 14. 13

praise *e* of that good thing which is thine, and seeketh not therein thy glory, but his own; yea although hee get praise of men *f* for thy gift, yet is he dispraised of thee: Because of thy gift he sought his glory, & not thine. And he who is praised of men, and dispraised of thee, neither can bee defended by men, when thou shalt iudge; nor bee deliuered, when thou shalt condemne.

e Ier.9.23

f Ec.11.2

But ô Lord, who hast formed mee *g* from the wombe of my mother, suffer me not to fall into that reproach; & neuer let it be cast in my teeth that I would haue stolne away thy glory.

g Esa.44 25

All glory bee ascribed vnto thee *h*, from whom all goodnes doth proceed *i*; but vnto vs open shame *k*, and misery, to whome all euill dooth belong, vnlesse thou take mercy *l*.

h Luk.2.14
i Iam. 1.17
k Dan.9.7
l wis. 11.20 21.&c.

For thou sheweſt mercy, O Lord, thou sheweſt mercy ouer all *m*, and hateſt nothing which thou haſt made *n*; thou giueſt vs of thy good things *o*; and makeſt vs rich, O Lorde God, with thy moſt excellent benefits *p*. For thou loueſt the poore *q*, and makeſt them rich euen with thine owne riches *r*.

O Lord, beholde now we are thy poore children, & thy little flock *s*: open to vs thy gates *t*, that the poore may eate, and be satisfied *u*; so they which seeke thee, will praise thee.

For I knowe Lord, and confeſſe through thine inſtruction, that they alone ſhall bee enriched *x*, who knowe themſelues to be poore, and acknowledge their pouerty before thee. For ſuch as thinke themſelues rich when they are poore *y*, ſhall be barred from the participation of thy riches. Wher-

m Eſa. 54 7.8
n. wiſ. 11. 21
o Ioh. 5. 8 9. 10. &c.
Pſa. 146. 5 6. 7. &c.
Mat. 6. 11
Mat. 7. 7. 8 9. &c.
p Pſa. 113 5. 6. 7. &c.
q Pſa. 12. 5
ſr Lu. 6. 20 Lu. 12. 32
t Pſa. 78. 13
u Pſ. 22. 26
x Mat. 5. 3 Luk. 6. 20 21. &c.
y Re. 3. 17 18

Wherfore ô Lord my God *z*, vnto thee do I confesse my pouertie, that all the glory may be thine *a*: inasmuch as the good which I haue done is thine.

z Ps. 7. 2. 3

a 1 Chro. 9 ve. 10. 11. 12

I confesse, O Lord, as thou hast taught mee, I am nothing else but altogether vanitie *b*, a shadow of death *c*, a dark dungeon, and a barren and emptie ground *d*, bringing forth nothing without thou blesse mee, and bearing no fruit but confusion, sinne, and damnation.

b Ps. 39. 5
Ps. 144. 4
c Ps 44. 19
d Gen. 1. 2

If I had any goodnes, I receiued it of thee *e*: If I haue any at this time, it is thine, or I haue it frō thee. When I stood, I stood through thee: but when I fell, I fell through my selfe, and alwaies I had stuck in the mire *f*, if thou hadst not plucked mee out; I had alwaies bin blinde, if thou hadst not enlightned me. *g* When I fell, I had not risen a-

e 1 Co. 6. 9
Iam 1. 17

f Ps. 69. 14

g Ioh. 4. 4 9

gaine, vnleſſe thou haddeſt reached forth thine hand *h*. Yea, and when thou haddeſt created me, I had fallen by and by, if thou hadſt not held mee vp *i*. And oftentimes I had periſhed, haddeſt thou not gouerned mee *k*.

h Pſ.37.23 24

i Phil.2.13

k Eſa.48.13

Thus euermore Lord, euermore thy grace & mercie hath preuented me *l*, deliuering me from all euill, ſauing mee from thoſe paſt, ſauing mee frō theſe preſent, and arming me againſt miſeries to come: in like ſort cutting away the ſnares of ſin before me, & remouing all occaſions and cauſes of offence. For vnleſſe thou haddeſt done ſo, I had committed all the ſins of the world.

l Pſ 59.10

For I am perſwaded, O Lord, there hath no ſinne been committed afore time by man, but another may do the ſame, if his Creator

Creator leaue him, by whom he was made a man *m*. But that I did not ſo, thou haſt brought it to paſſe *n*; that I abſtained, thou diddeſt commaund; and that I beleeued, it was of thy grace powred vpon me.

For thou Lorde, diddeſt guide mee both for me and thy ſelfe; and thou haſt giuen mee grace *p* and vnderſtanding, to abſtaine both from adulterie, and other wickedneſſe.

m Iob. 10. 8. 9. 10. &c. Pſ. 139. 14. 15. 16. Eſay 45. 7. 8. 9. &c.
n 1 cor. 4 7
o Wiſ. 3. 14 Rom. 12. 3 6
p Iam. 1. 17

Chap. 16.
Of the Diuell, and his manifold tentations.

THere wanted a tempter: but thou wert the cauſe that he was abſent: there wanted place, and time, & that they ſhould bee lacking thou didſt worke. There wanted neither tempter, nor place,

nor time: but thou heldeſt me backe, that I ſhould not conſent. The Tempter came, foule and ougly as hee is; but thou diddſt comfort me, that I might deſpiſe him. The Tempter came armed and ſtrong *a*; but thou diddeſt both encourage mee, and bridle him that hee could not ouercome. The Tempter came like an Angell of light *b*; but that hee might not deceiue mee, thou diddeſt take him vp; and that I might knowe him, thou didſt knowe him. For hee is that great and red Dragon *c*, the old ſerpent, called the Diuell & Sathan, hauing ſeuen heads, and tenne hornes, whom thou haſt created to play in this great, and wide Sea, wherein are things creeping innumerable *d*, both ſmall beaſts, and great; that is, diuers kindes of Diuels, which doe

a Luk. 11 21

b 2 Co. 11. 14. 15

c Reu. 12. 3

d Pſ. 104. 24

doe nothing neither day nor night, but range vp and down, ſeeking whom they may deuoure *e*, if thou preſerue not.

For hee is that old Dragon *f*, which ſprange vp in the paradiſe of pleaſure *g*, drawing with his taile *h* the third part of the Starres of Heauen, and caſting them to the earth; which infecteth the waters of the earth with his poyſon, that men drinking thereof may die: he ſpreadeth ſharpe things vppon the myre *i*: and truſteth that hee can drawe vp Iordan into his mouth *k*: hee is made without feare *l*.

And who can ſaue vs from being deuoured of him? who can pluck vs out from his iawes, but thou onely, O Lord, who haſt broken the head of that great Dragon *m*?

O Lord helpe vs *n*: O Lord ſpread

e 1 Pet. 5.8

f Reu. 12.9

g Gen. 3.1. & 13.14.

h Reu. 12.4

i Iob 41.11

k Iob 40. 18

l Iob 41.24

m Ge. 3.15 Re. 12.9, 10.

n Pſ. 44.26 Pſal. 79.9.

ſpreade forth thy wings vpon
o. pſa. 17.8 vs *o*, that vnder them wee may
fly from the face of this Dra-
p Re. 12.13 gon, which purſueth vs *p*: and
with thy ſhield ſaue vs from his
q Re. 12.3 hornes *q*. For his continual care
and onely deſire is, to deuoure
r 1 Pet. 5.8 the ſoules *r* whome thou haſt
ſ Gen. 1.26 created *ſ*.
Pſa. 100.3
Col. 3.10 And therefore vnto thee wee
t Ier. 33.3 do cry *t*, O Lord our God, de-
u Mat. 6.13 liuer vs from our dayly aduer-
Mat. 13.18 ſarie *u*, which whether we ſleep
19 or wake, or eate, or drink *x*, or
Luk. 11.4 whatſoeuer we doe, lieth at vs
x 1 Cor. 10 night and day *y* by all meanes,
13 by all ſubtilty and craft *z*, now
y 1 Pet. 5.8 openly, now couertly ayming
z Eph. 6.10 at vs with his poyſoned arrowes
11. &c. to deſtroy our ſoules *a*.
2 Tim. 2
26 And yet, ſuch is our extreame
a Ec. 21 madnes, ô Lord, that albeit we
do continually behold the dra-
gon before our eyes with open
mouth prepared to deuoure vs

b, yet

b, yet natheleſſe we ſnort *c*, and ſport in our ſecurity, as though wee were ſafe before him, who deſireth nothing but our deſtruction *d*.

The enemy to murther vs, watcheth alwaies and ſleepeth not *e*: and we ſleep, but watch not *f* for thy ſaluation.

Behold, he hath layd infinite traps before our feete *g* to take vs: and all our waies he hath filled with ſnares to catch our ſoules *h*. And who can eſcape?

Hee hath laid ſnares in riches, ſnares in pouerty, ſnares in meat, ſnares in drinke, in pleaſure ſnares, in ſleep ſnares, and ſnares in watching: hee hath laid ſnares in our words, ſnares in our workes, and ſnares in all our waies.

But, O Lord, do thou deliuer vs from the ſnares of the hunter *i*, & from the euill world that we

b Re. 12. 17
c 1 The. 5. 6
d Re. 12. 20
e Mat. 26 41
Mar. 14. 18
f 1 The. 5. 6
1 Pet. 5. 8
g 1 Tim. 3. 7
h Pſa. 59. 3
i Pſa. 91. 3

we may praise thee, saying:

k Psa. 124. 6 7

Blessed be the Lord *k* which hath not giuen vs a prey vnto their teeth. Our soule is escaped euen as a bird out of the snare of the fowlers: the snare is broken, and we are deliuered.

Chap. 17.

That God is the light of the righteous,

a Ioh. 1 4 9 Ioh. 12. 46 1 Ioh. 1. 5. 7 b Ioh. 1. 9 Psa. 13. 3 c Ioh. 18. 12 Ioh. 1. 9. 10 Ioh. 12. 35 36

AND thou O Lorde my light *a*, inlighten mine eyes *b*, that I may see light, walke in thy light *c*, and neuer stumble vpon the snares of Satan.

For who can escape his manifolde snares, vnlesse he see them? And who can see them, except he be inlightned with thy light.

d Eph. 6 11. 12.

For that father of darknesse hath hid his snares in his owne darknes *d*, that therein as many as

as are in darkneſſe may be intangled.

Who are the children of this darkneſs *e*? Such as ſee not thy light: in which vvho ſo walketh, ſhall not feare *f*. For hee that walketh in the day, ſtumbleth not *g*. But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

O Lord, thou art the light *h*, thou art the light of the ſons of light *i*, thou art the day which laſteth euer, in which thy ſons do walk, & ſtumble not *k*: without which whoſo walke, are in darkneſſe, becauſe they haue not the light of the world *l*.

Loe, wee daily ſee, that the farther one is eſtranged from thee the true light *m*, the more hee wrappeth himſelfe in the darkneſſe of ſinne: and the more hee lyeth in darknes, the leſſe hee ſeeth the ſnares laid in his

e 1 Theſ. 5 5
f Pſ. 91. 5
g Ioh 11. 9. 10
h Ioh 8. 4 9
i 1 Ioh. 1. 5. 7
i 1 Theſ. 5 5
k Iohn. 11. 9
l Ioh. 8 12
Iohn. 12. 46
m Ioh. 1. 9

his way: and so the lesse hee knoweth them: and therefore is the oftner carried away, and caught in them: and yet, which is more horrible then all this, he woteth not that hee hath taken a fall. Now hee that knoweth not his owne fall, hath so much the lesse care to rise againe, as hee hath a greater opinion that he doth stand *n*.

n 1 cor. 10 12.

But O Lord my God *o*, the very light of the minde *p*, open thou mine eyes at this time, that I may see *q*, and knowe, least I fall in the presence of mine aduersaries.

o Psal. 7. 1
p Ioh. 1. 4. 5 6. 7. &c.
1 Ioh. 1. 5. 7
q Iohn 3. 6

For our aduersarie *r* laboureth to destroy vs: but Lord wee beseech thee, as waxe melteth before the fire *s*: so let him perish at our presence.

r 1 Pet. 5. 8

s Psal. 98. 2

For, Lord he is the chiefe and principall theefe, which tooke counsel how to steale away thy glory:

written by S. Augustine,

glory? but swoln vp, with pride and puffed vp, hee brake in sunder at the last, and fell vpon his own face *t*, whom thou flangest headlong from thine holie mountaine, and from the multitude of thy fierie stones *u*, in the mids whereof he walked.

Now, O Lord, & God of my life *x*, since which time that he fell, hee hath neuer ceased to pursue thy children *y*.

And for spite of thee, O King most mighty *z*, hee would destroy this thy creature *a*, whom thine almightie goodnes hath made after thine own image *b*; that he may inherit thy glory *c*, which he hath lost through his own pride *d*. But O, our mightie God *e*, bruse him into peeces *f*, before he deuoure vs thy silly lambes *g*: and lighten our eyes, that we may behold such traps as he hath prepared *h*, and escape

t Esa. 14. 12. 13
u Eccl. 18. 14. 15. &c.
x Ec. 22. 4 Psa. 42. 8 Iohn 14. 6
y Reuel. 12. 12. 17.
z Iob. 41. 25 Psa. 24. 7. 8 &c.
a Ps. 74. 12
b Gen. 1. 26 27. Gen. 9. 6 Col. 3. 10
c Mat. 25. 34
d Eccl. 10 14
e Esay 96 Mat. 12. 28 29 Mark. 3. 22 23. &c.
f Re. 12. 10
g 1 Pe. 2. 5. 8
h Ephe. 6. 10. 11

escape from him vnto thee, O
i Iud. 15.9 comfort of Israell *i*.

And all these things, O Lord thou knowest much better than I: thou knowest his quarrelling and his stiffe necke.

Neither doe I speake this to enforme thee, who seest all
k Iob. 42.2 Ecc. 23.19 20 things *k*, & beholdest the most
l 1 Kin. 8.29 priuie thought *l*, but to vtter
Psa. 44.20 21 out my complaint against mine
Pro 24.32 enemy *m* before the feet of thy
m 1 Pet. 5.8 Reue. 12.12 maiestie, who art the eternall
n psa. 50.6 Heb. 12.23 Iam. 5.9 Iudge *n*, that thou mayest both
o Mat. 25 41 condemne him *o*, and saue vs
thy children. For thou art our
strength *p*.

For vvhy Lord, he is a craftie
p Exo. [illegible].2 Psa. 18.2 Reu. 5.12 and subtile enemie, the creekes
of his way cannot easily be dis-
cryed; neither can the fashion
q 1 Cor. 11 14.15 of his countenance *q* be known
of man, vnlesse thou enlighten.

For he is now here, now there
now

now a Lambe, now a Wolfe, now darknes, by and by light, and according to the ſundry change of things, hee offereth diuers tentations to euery qualitie, place and time.

For to deceiue the ſad, hee makes himſelfe ſad: to beguile ſuch as are merry, hee ſets on a merry countenance: to entrap thoſe which are ſpirituall, hee turnes himſelfe into an Angell of light *r*: to vanquiſh the ſtrong, he appeareth as a Lamb: to deuoure the meek, he ſhewes himſelfe a Wolfe. r 2 Cor. 11 14. 15.

And all theſe things are to be wrought after the ſimilitude of diuers tentations, that hee may terrifie ſome by the feare of the night *ſ*, ſome by the arrow flying in the day: ſome by the peſtilence walking in the darke, be ruſhing on ſome: and ſome by the plague at noone day. ſ Pſa. 91. 5. 6

Now

Now who is meete, that hee may know these things? who can perceiue his wiles, or discouer the face of his garment *t*, or knowe the compasse of his teeth?

t Iob 41.4 5

Behold, he hath hid his darts in his quiuer: and shrouded his snares vnder the shew of light *u*. And this is the more hardly perceiued, vnlesse wee receiue light from thee, O Lord our hope *x*, that we may behold all things.

u 2 Cor. 11 14.15

x Psa. 91.9 Ier 17.17 Ro. 15.13

For hee hideth subtile traps not in the workes of the flesh *y* onely, which with no great ado may bee descried: nor in manifest vices onely; but in speciall exercises besides, vnder the colour of vertues, he cloaketh vices, and transformeth himselfe into an Angell of light *z*.

y Gal. 5.19

z 2 Cor. 11 14

These and many moe things doth that sonne of Belial *a*, euen Sa-

a 2 Cor. 6 15

Satan himselfe *b*, enterprise against vs O Lorde our God *c*. And sometime like a Lion *d*, like a Dragon *e*, sometime openly and secretly, inwardly, and outwardly, day and night hee lyeth in wait to catch our soules.

But thou, who doest saue those which trust in thee *f*, deliuer vs, O Lord *g*, that both he may haue sorrow of vs, & thou be glorified in vs, O Lord our God *h*.

b 1 chr. 21. 1
Ioh. 8. 6
Mar. 3. 23
Reu. 12. 9
c psa. 99. 8. 9
Esa. 17. 20
d 1. Pet. 5. 8
e Re. 12. 3
4, &c.
Reu. 22. 2. 3
4. &c.
f psa. 18. 30
Psa. 22. 45
g psa. 6. 4
psa. 17. 3
h psa. 105. 7

Chap.

Chap. 18.

Againe of Gods manifolde benefits.

a Pſ. 86.16
Pſa. 116.16
Wiſ. 9.5
b Pſa. 31.5
1 Pet. 4.19
c Pſa. 18.2
d Pſa. 71.5
e wiſ. 16.29

AND I the ſonne of thy hand-maide *a*, who haue commended my ſelfe into thine hand *b*, in theſe my poore confeſsions, will praiſe thee my redeemer *c*, with mine whole heart: & call into minde all the good things which thou haſt done for mee all my life long, euen from my youth *d*.

For I know right well that ingratitude doth much diſpleaſe thee *e*, as being the roote of all ſpirituall wickednes, and a certaine wind drying and burning vp all goodnes, & ſtopping the ſpring of thine heauenly mercie toward man, whereby dead workes now die not; and liuing

uing die out of hand, and are no more.

I then will thanke the *f*, O Lord, that I may not proue vngrateful to thee my deliuerer *g*; for thou hast deliuered me *h*.

How often would that Dragon haue deuoured me *i*? but thou Lord diddest plucke mee out of his mouth. How often haue I sinned, and how often hath hee beene readie to swallovv me vp *k*? But thou O Lord my God hast defended me *l*.

When I did wickedly against thee *m*, and when I brake thy cõmandements, then stood he readie to plucke me downe euen to hell; but thou diddest hold him backe.

I offended thee, but thou diddest defend mee: I feared not thee, & yet thou diddest keepe mee: I vvent from thee, & yeelded to mine aduersarie *n*; but thou

f Rom. 1.8
1 Cor. 1.4
Reu. 11.17
g Ps. 18.2
h Eccl. 51.
i Reuel. 12. 3.4.&c.
k 1 Pet 5 8
l Reuel. 12. 7.8
m Dan. 9.5
n 1 Pet 5.3

thou didst beat him backe, that he durst not take me.

O Lord my God, these benefits hast thou conferred vpon me, & I wretch neuer marked so much. For thus thou hast saued me often times from the iawes of Satan *o*, and taken mee by force out of the Lions mouth *p*, and many waies reduced mee from hell, although I wist not how. For I descended euen to the gates of hell: but that I might not goe in, thou diddest hold mee back. I drew very nigh to deaths doore *q*; but so thou diddest work, that they could not take me.

o Reue. 12. 7. 8.
p 1 Pet. 5. 8.
q Psa. 107 18.

In like sort O my Sauiour *r*, thou hast deliuered mee from bodily death: when grieuous sickness oppressed mee, when I haue been in many perils both on sea, & land, thou hast stood by me, alway preseruing mee from

r Psa. 18. 2. Exod. 15. 2. 2. Sam. 21. 2

from fire, and sword, and from all danger, sauing mee of thy great mery *f*.

f 2 Tim. 4. 17 18

Indeede, Lord, thou diddest knowe, that if death then had taken me, my soul had straightway gone into hell, and so had beene damned world without end *t*. But thy grace, and thy mercy did preuēt me *u*, O Lord my God, and saued both my body from death, and my soule from damnation.

t Mat. 25. 41
u Ps. 59. 10

These and many moe benefites thou hast bestowed vpon me: but I was blinde, and knew not so much, vntill thou inlightenedst me.

x Ioh. 1. 4. 9 Ioh. 8. 12 1 Ioh. 1. 5. 7

Now therefore, O light of my soule *x*, O Lord my God *y*, my life *z*, through whome I liue *a*; the light of mine eyes *b* through which I see: Io thou hast inlightened me, so that I know thee, for I liue through thee: & there-

y Mat. 4. 7 10
Luk. 48. 12
Ps. 7. 1. 3
i Ioh. 11. 25
Ioh. 14. 6
a Act. 17. 28
b Ioh. 1. 9

fore I praiſe thee, and giue thee thankes; albeit, I confeſſe my thankes are vile, and bare, and farre vnanſwerable to thy benefits, yet ſuch as my frailtie can afford. For thou alone art my God *c*, & my mercifull creator *d*, loving our ſoules *e*, and hating nothing which thou haſt made *f*.

c 2 Kin. 19 19 Nehe. 9. 6 Pſ. 38. 15. 21 Eſa. 37. 16 17. 20

d Gen. 1. 26 27 Pſa. 100. 3 Pſa. 119. 72 Hoſ. 8. 14

e Wi. 12. 23

f Wiſ. 11. 12

Loe, I am of ſinners, which thou haſt ſaved, the chief *g*, that I might ſhew an example vnto others of thy moſt louing kindneſs. I will acknowledge vnto thee thy great benefites, for thou haſt delivered my ſoule from the loweſt graue, both once, and twice, and thrice, and an hundred, yea a thouſand times. I alwaies inclined down to hel-ward, but thou alwaies diddeſt bring me back againe; and iuſtly thou mighteſt haue condemned mee a thouſand times,

g 1 Tim. 1 15. 16

times, if thou wouldest.

But thou vvouldest not; for thou louest our soules *i*, and dissemblest the sins of men *k*, because they should amende, O Lord our God of much mercy in all thy wayes. i Wis. 11.23 k Wis. 11.20

Now therefore, O Lord my God *l*, I see and perceiue these things through thy light, and my soule is astonished in consideration of thy great mercy powred vpon mee; especially for deliuering my soule from the lowest graue *m*, & for bringing me againe to life *n*. I was vvholly dead, and thou hast wholly reuiued mé againe. l Psa. 6. 13 Mat. 4. 7. 10 m Ps. 86. 13 n Psa. 30. 3

Therefore, let it bee wholly thine that I liue: and wholly I doe offer my selfe vnto thee all whole. Let my whole spirit, my whole heart, my whole body, my whole life liue to thee O my sweete life *o*. For thou hast o Ioh. 14. 6 Ioh. 11. 25

redeemed mee vvholly *p*, that thou mightest possesse mee vvhole; thou hast renewed me wholly, that thou mightest haue me wholly againe.

Wherefore let mee loue thee O Lord my strength *q*; let me loue thee mine vnspeakeable ioy. Let my whole life henceforth liue not to my selfe, but to thee *r*: my life, I say, which had perished in my miserie, had it not beene raysed againe in thy mercy, who art a pitifull God *s*, and a mercifull, of much kindnesse towardes thousands of them *t* which loue thy name.

Hence it is, ô Lord my God *u*, my sanctifier *x*, that in thy law thou hast commanded mee to loue thee with all mine heart *y*, vvith all my soule, with all my minde, with all my streugth, & with all the powers vvhich I haue, yea, from the very marrow

p 1 Cor. 1. 30 Heb. 9. 11 12 13. &c.

q 2 Sa 12. 3 Psa. 18. 2

r 2 Cor. 5 15

s Psa. 86. 15 Psa 103. 8 Psa. 111. 4 Ionas 4. 2

t Ex. 20. 6 Deut. 5. 10

u Psa. 7. 1. 3 Psa. 18. 26 &c

x Eze. 37. 28

y Deu. 6. 5 Mat. 22. 37

row and pith of mine heart; & that euery houre and moment, wherein I enioy the goods of thy mercy. For I should continually perish, if thou diddest not guide mee continually; I continually die, didst not thou quicken mee continually; and euery moment thou doest bind mee vnto thee, vvhilest euery moment thou bestowest thy great benefits vpon me.

As therefore there is no houre nor minite in all my life, wherin I enioy not thy blessing; so ought there to bee no moment, wherein I should not haue thee before mine eyes, and loue thee with all the powers both of my body and minde z. Yet this I am not able to doe, without thou giue mee grace, whose euery good giuing, and euery perfect gift is a, and commeth downe from the father of lights

z Deut. 6. 5

a Ia. 1. 17

with vvhom is no variablenes, neither ſhadowing by turning.

For it is not in him that willeth *b*, nor in him that runneth, but of thee vvhich ſheweſt mercie, that vvee doe loue thee. This, Lord, is thy gift, vvhoſe euery good gift is. Thou commandeſt that vvee ſhould loue thee *c*; grant vvhat thou commandeſt, and command what thou vvilt.

b Ro. 9. 16

c Deut. 6. 5

Chap. 19.
Of the feruencie of loue, or charity.

O Lord my God *a*, I do loue thee, and alwaies more and more I deſire to loue thee. For thou art indeede ſweeter than any hony *b*; more nutritiue than any milke *c*; and brighter then the cleereſt light *d*. And therefore thou art dearer to me than

a Pſa. 7. 1. 3

b Pſa. 119 103 Cant. 4. 10 11

d Ec. 23. 19

than eyther gold *e*, or ſilver, or precious ſtones. e Pſ.118 72.126

For I deſpiſe whatſoeuer I did in the world in reſpect of thy ſweetneſs, and the glory of thine houſe, which I haue loued *g*. f Pr.13.15

O fire, which alwaies burneſt, and never goeſt out! O loue, which alwaies art inflamed, and neuer cooleſt; ſet me on fire! Let mee wholly be inflamed of thee, that I may loue thee wholly.

For he loueth thee too little, who loues any thing beſide thee, except hee loue it for thy ſake. h Mat.10 37 Ioh.11.25

O Lord, let me loue thee: becauſe thou firſt didſt loue me *i*. i 1 Ioh.4.19

Where ſhall I get words to expreſſe the ſignes of thy ſingular great loue toward mee, through thine infinite benefites *k*, wherewith from the begin- k Pſ.116.42

ning thou haſt nouriſhed mee? Namely, beſides the benefit of creation, when at the beginniug thou madeſt mee of no-
l Gen. 1.26 thing after thine owne image *l*,
Gen. 5.1 in magnifying and exalting me
Gen. 9.6 aboue all thoſe creatures which
1 Cor. 16.7 thou haddeſt made *m*; and ma-
m Ge. 1.26 28.29 king me glorious with the light of thy countenance wherewithall thou haſt ſealed the vppermoſt ſeat of mine heart, thereby diſſeuering mee both from inſenſible things, and alſo from brute beaſts which haue ſenſe, and abaſing mee but little be-
n Pſ. 8.3.4.5 Heb. 2.7 neath Angels *n*.

Yet was all this too little before the ſight of thy Godhead. For without ceaſing thou haſt fedde mee daily, with ſingular, and moſt ample benefites; yea, as if I were thy deare, and weake and tender childe, thou haſt nouriſhed & refreſhed me with

with the teares of thy comfort. And that I might wholly serue thee *o*, thou hast put all things which thou hast made, vnder subiection *p*.

o Deut 10. 20. 21. 22. Psa. 106. 12

p Gen. 1. 26 28. &c.

Chap. 20.

That God hath made all things to serue for mans vse.

THou hast made all things to serue man *a*, that man alone may serue thee altogether. And that man might bee wholly thine, thou hast giuen him dominion *b* ouer all thy works.

a Psa 8. 6

b Gen. 1. 26 28. &c.

For all outward things thou hast created for the bodie; and the bodie for the soule; and the soule for thy selfe *c*; that man might only serue thee *d*, & loue thee onely *e*, enioying both thee to his solace, and inferior

c 1 Co. 3. 21 22. 23

d Deu. 10. 20. Mat. 4. 10

e Deut. 6. 5 Mat. 22. 37 Mar. 12. 29 30 Luk. 10 37

things for his seruice *f*.

For nothing vnder the coape of heauen is for worthinesse cõparable to the soule of man, which was created for the chiefest good on high, by enioying whereof it might become blessed: to which if it cleaue, ouerpassing all earthly things which are transitorie *g*, it clearly shall beholde the face *h* of that eternall immortality *i*, and the glorious maiesty of him whose image it doth represent *k*.

Then shall it in the house of the Lord *l* enioy those excellent good things, in comparison whereof, all outward things, which wee now see, are as nothing. For they are those things which eye hath not seen *m*, eare hath not heard, neither came into mans heart, which God hath prepared for such as loue him. O Lord, such things wilt thou

f Eccl. 17. 1 2. &c.

g 1 cor. 7. 31
2 Pet. 3. 10 12
h 1 Ioh. 2. 15 16. 17
h 1 Cor. 13. 12
Reu. 22. 4
i 1 Ti. 1. 17
k 1 cor. 11. 7 Col. 3. 10
l Re. 21. 23 24
m Esa. 64. 4 1 Cor. 2. 9

thou giue vnto the soule of man

And heereby, Lord, which loueſt our soules *n*, thou day by day doeſt reioyce the soules of thy seruants *o*.

But vvhy maruell I at theſe things, O Lod my God *p*? For thou bringeſt vnto honor thine owne image and similitude, according to vvhich they vvere created *q*.

For to our body, though corruptible, & vile *r*, that it might see *ſ*, thou haſt giuen the clearneſs of the skie, by the hands of thine vnited seruants the Sunne and Moon, vvhich continually day & night by thine appointment doe serue *t* to thy children; that it might breath, thou haſt giuen the pure ayre: variety of soundes, that it might heare: sweete odours, that it might smell: qualities of sauors, that it might taſte: groſneſs of all

n Wiſ. 11 23
o Pſ. 86. 4
p Pſa. 18. 2 6. &c.
Mat. 4. 7. 10
q Gen. 9. 6 Wiſ. 2. 23
Ec. 7. 3
Col. 3. 10
r Wiſ. 9. 15
Rom. 1. 23
ſ 1 Cor. 15 42. 43. 44
t Ec. 43. 1 2. 6. 10

all bodily things, that it might feele: to ſerue his vſe, thou haſt giuen him the beaſts of the field *u*, and fowles of the ayre, & fiſhes of the ſea, and fruits of the earth to refreſh him.

u Pſ.8.6.78

Thou haſt created medicines of the earth *x* for all diſeaſes, & haſt prepared for euery ſeuerall euill a ſeuerall comfort.

x Ec.3.8.4 Pſ.86.15. oel.2.13 c.2.22 Eſa.45.9 om.9.21 Pſ.103.14 Ier.18.6 c.33.4

For thou Lord art a pitifull God *y* and a mercifull: thou our maker *z* knoweſt whereof wee are made *a*, & how wee are but as clay in thine hand *b*.

Chap.

Chap. 21.

That by the conſideration of Gods temporall benefits we may gather the greatnes of his heauenly bleſsings.

O Lord, reueale thy great mercy toward mee: ſhine vpon mee yet more and more with thy light, I beſeech thee, that more and more I may perceiue the ſame.

For thy great things by theſe ſmalleſt things, and thine inviſible things by theſe viſible creatures are ſeen *b*, O GOD, holy *c*, and good *d*, our Lord & maker *e*.

For if thou prouideſt both from heauen, from the ayre, from the earth, from the Sea, from light, from darknes, from heate, from ſhade, from deaw, from

a Pr. 30. 24. 25. &c. Eſa. 2. 3 Eſa. 5. 16
b Ro. 1. 20
c Hab. 1. 12
d Ier. 33. 11 Lam. 3. 25 Lu. 18. 18.
e Deut. 32. 18 Pſa. 100. 3 Ec. 1. 8

from raine, vvindes, ſhowers, birdes, fiſhes, beaſts, trees, and from the diuerſity of hearbes, and fruites of the earth, and from the ſeruice of all thy cretures which ſerue for mans vſe *f* in their due ſeaſon, to comfort him withall: If I ſay, thou prouideſt ſo ample, and ſo infinit benefits for this vile *g*, and corruptible *h* body; O Lord, I beſeech thee, how excellent, and how innumerable ſhall thoſe good things bee, vvhich thou haſt prepared for thoſe which loue thee *i*, in that heauenly countrey *k*, vvhere wee ſhall ſee thee face to face *l*! If thou dooſt ſo for vs in priſon, what wilt thou doe in thy palace?

Great *m*, & without number doubtleſſe be thy workes *n*, O Lord king of heauen *o*.

For ſith all theſe things are exceeding good *p* and delightfull which

f Pſa. 8. 6.7
g 1 Cor. 15 42.43.&c
h Wiſ. 9. 15 Rom. 1.23
i 1 Cor. 2 9.10
2 Eſd. 4. 27
k Heb. 11 13 Re. 21.1.2
l 1 Cor. 13 12 Re. 22 4
m Pſa. 92.5 Pſa. 111.2
n Iob 41 4 5.6.&c. Pſ. 104.24 Ec. 16.20 21.&c.
o 1 Eſd. 4 46.58 Wiſ. 18.15
p Gen. 1.31 Ec. 30.16 33.

which thou impartest as well on the evill, as vpon the good *q*: what shall those hereafter be, which are laide vp onely for the good?

q Mat. 5. 45 Luk. 6. 35

If thy gifts are so infinite and diuers, which in this world thou giuest to thine enemies, as wel as to thy friends: how great and how infinite, how sweet & how comfortable shall those blessings bee, which thou wilt impart onely vpon thy friends? If we haue so much delectation in this time of teares: what ioy wilt thou bring vs, on the day of our mariage *r*? If our prison haue such pleasure: how vnspeakeable shall the happines of our countrey be *s*?

r Mat. 12 1. 2. &c. Luk. 14. 16 17. &c.

O God, none eye without thee hath seen the things which thou hast prepared for them that loue thee *t*! for according to the great number of thy mighty

Reu. 19. 7. 9 s Heb. 11. 9 10. &c. 1 Cor. 2. 9 t 1 Cor. 2. 9

mighty vvorkes, thy goodneſs is great vvhich thou haſt laid vp
u Pſa. 31.16 for them that feare thee *u*.

For great art thou, O Lord my
x Pſ. 145.3 God, and incomprehenſible *x*, neither is there end of thy greatneſſe, nor number of thy
y Pſa. 107.5 wiſdome *y*, nor meaſure of thy benignity: neither is there end nor number, nor meaſure of thy
z Pſa. 106.2 bleſsings *z*. For as thou art great thy ſelfe, ſo is thy liberality great, becauſe thou art the reward, & the bleſsing which they ſhall haue that fight as they
a 1 Ti. 2.5 ought to doe *a*.

Chap. 22

That godly ioy taketh away all preſent bitterneſſe of the world.

O Lord God, ſanctifier of all thy Saints *a*, theſe are thy great benefites wherewithall thou haſt ſupplyed the want of thine hungry children.

a Eze. 37. 28

For thou art the hope of the hopeleſs *b*: the ioy of the comfortleſs *c*: the glorious crowne of hope *d*, prepared for ſuch as ouercome *e*.

b Pſa. 6. 2 3. 4
c 2 Cor. 2 3. 4
d 1 Pet. 5. 4
e Reu. 2. 10

Thou art the everlaſting fulneſſe *f*, which ſhall be giuen to the hungry *g*. Thou art the endleſs comfort, which rewardeſt them that contemne the comfort of this world for the perpetual comfort *h*. For they who in this world receiue comfort, find

f Reu. 7. 16 17
g Mat. 5. 6, Luk. 6. 22
h Eſa. 65. 13 14. &c. Luk. 6. 25

finde no comfort in the world to come *i*. But such as are tormented here, be there comforted *k*; And such as suffer with thee *l*, do reigne with thee.

For no man can haue pleasure in both worlds *m*: neither can a man reioyce heere, and hereafter too: but of necessity hee must forgo the one, which would haue the other *n*.

When I consider these things, O Lord my comforter *o*, my soule refuseth comfort in this life *p*, that it may bee meet for thine endless comfort. For reason it is that he should forgoe thee, whosoeuer chooseth the comfort of any before thee *q*.

Wherefore, O Soueraigde truth *r*, I beseech thee suffer me not to delight in any vaine pleasure. Bnt my requeſt is, that all other things may waxe bitter to mee, and thou alone seeme sweet

i Esa.6.13 14
Luk.6.25
k Esa.25.8
Mat.5.4
Reu.7.17
Reu.21.4
l 2 Tim. 12
m Lu.16.25
n Esa.65.13 14
Luk. 16.25
o 2 cor. 1.3
p Psa.77.2
q Luk.14 26.27
Mat. 16.24
r Ioh. 14.6

sweet to my soule: because thou art the vnspeakeable sweetnes *s*, by whom all sowre things are made sweet.

For thy sweetnesse made the very stones of the riuer sweet to Stephen *t*.

Thy sweetenesse made the burning grydyron sweete vnto Lawrence *u*.

Through thy sweetnesse the Apostles departed from the Councell *x* reioycing, that they were counted vvorthy to suffer ebuke for thy name.

Andrew vvent quietly, and ioyfully to the crosse *y*, because he hastened vnto thy sweetnes.

The Princes * of thine Apostles vvere so filled vuith this sweetnes, that for desire thereof, one chose the gallowes for his death *z*, & the other cheerfully offered his head to bee strook off with a sword *a*.

s Psa. 119 103

t Act. 7. 55 56. &c.

u Acts and Monuments of the Churc. presecu. 8 page 92

x Act. 5. 41

y Acts and Monu. of the Ch.

* Therfore Peter is not alone the Prince of the Apostles.

z Euseb. lib. 1. c. 25

a Euseb. in the same book and chap.

For

For to buy the ſame, Bartholomew gaue his owne skinne *b*. And to taſte this in like ſort, Iohn without ſhrinking backe, ſupped off a cup of poyſon.

b Ec.Hiſt. cent.1.l.2 c.20.in vita Batthol.

Aſſoone as Peeter had taſted heereof, by and by forgetting all earthly things, he brake out, as if he had beene drunke, into theſe words *c*: Maſter it is good for vs to bee heere: if thou wilt, let vs make heere three tabernacles; heere let vs abide ſtill, and enioy thy contemplation, for vvee lacke nothing now. It ſufficeth vs, Lorde, that wee ſee thee. It ſufficeth vs to bee ſatisfied vvith ſo vnſpeakeable ſweetneſſe.

c Mat. 17.4 Mar.9.5 Luk.9.33

He had taſted but one drop of ſweetnes, and loathed forthwith all other ſweetnes. What thinke ye, he would haue ſaid, had hee taſted that great ſweetneſſe of thy Godhead, which thou

thou hast laide vp for such as feare thee *d*.

d Ps. 31.19

That Virgin also, whom we read went as ioyfully vnto prison, as to a banquet, had tasted this thine vnspeakeable sweetnesse.

This also, as I iudge, he had tasted, vvho said *e* How great is thy goodnes, vvhich thou hast laid vp for them that feare thee! and who admonished, saying *f*, Taste yee, and see how gratious the lord is.

e Ps. 31.19

f Psa. 34.8

For this is the happinesse, O Lord our God, which wee trust thou vvilt giue vs, for which continually we fight vnder thy banner *g*, for which vve are killed all the day long *h*, that to thee we may liue in thy life.

g 2 Tim. 2.3
2 cor. 10. 3.4

h Ps. 44.22
Rom. 8.36

Chap.

Chap.23.

That all our truſt, and all the deſire of our carke ſhould be caſt vpon God.

a Ier.14.8 Ier.17.13
b Pſ.42.1.2
c Pſ.40.17
d Cant.2 10.13
e Pſ.132.7

O Thou Lord, the hope of Iſrael *a*, the very thing in heart I daily doe deſire *b*, make haſte, and tarry not *c*.
Ariſe *d*, haſten & come away, that thou maiſt bring vs out of this priſon *e* to praiſe thy name, and to reioyce in thy ſight.

f Iob 36.18 Pſa.10.11 12.13
g Mat.6.9 11 Lu.11.2.3
h Pſ.3.4 Pſa.15.1 Pſa.43.3 Eſa.57.13

Liſten, O Lord to the cry of the teares *f* of the poore Orphanes that cry vnto thee: O our father *g* giue vs this day our daily bread, in the ſtrength whereof wee may walke night and day, and miniſter the ſame vntill wee ſhall approach vnto thine holy mountaine *h*. And I the ſmalleſt among the little ones of thy family, when ſhall

I come and appeare before thy presence *i*, O God my father *k*, and my strength *l*: that I, who praise thee now for a time, may hereafter praise thee eternally *m*.

O blessed should I bee, were I once admitted to beholde thy brightnes *n*! who can shew me such fauour, that thou mayest permit me to come thereunto.

I know, Lord, I know, and acknowledge, that I am vnworthy to enter vnder thy roofe: yet for the honor of thy name, destroy not *o* thy seruant which putteth his trust in thee *p*.

And who shall enter into thy sanctuary to consider thy power, vnles thou open vnto him? And who can open, if thou shut against him *q*? for if thou destroy, no man can build again *r*.

And if thou shut man vp, none can loose him out. If thou with-

i Psa.42.2
k Mat.6.3
l Psa.46.1
m Reu.21 3.4
n Ioh.17.24
1 Co.13.12
o Psa.21.1 17
p Psa.86.3
q Reu 3.7
r Iob 12.14

f Iob 12. 15 withhold the waters *f*, all things will dry vp; and if thou send
t Iob. 11. 10 them foorth, they will destroy
u Psa. 15. 3 the earth. If thou bring to no-
Iob. 23. 13 thing all which thou hast made,
x Lam. 3 22. 23 who dare controule thee for the same *t*?
Psa. 103. 1 18
y 2 Mac. 7 23 Moreouer, the goodnes of thy mercy, whereby thou didst
Ioh 1. 3 all what soever thou wouldest *u*,
z Iob 10. 8 is euerlasting *x*.
Iob 33. 4 O maker of the world *y*, thou
Ps. 119. 73 hast made vs *z*, therefore go-
a Ps. 100. 3 ueme vs we beseech thee. Thou
b Ps. 138. 8 hast created vs *a*, then despise
c Psa. 7. 1. 3 vs not, because we are the work
Esa. 64. 8 of thine hands *b*.
dEsa. 57. 15 For doubtlesse, O Lord our
fPs. 33. 89 GOD *c*, we silly wormes and
Ps. 148. 1. 2 clay *d* are vnable to enter into
3. 4. 5 the house of thine eternity *e*, vn-
Reu. 4. 11 lesse thou, who of nothing hast
Reu. 10. 6 created all things *f*, doe guide
g Ioh. 6. 44 vs in *g*.

Chap.

Chap. 24.

That our saluation commeth from God.

AND I, the worke of thine hands *a*, protest vnto thee in thy feare, that I will not trust in my bowe *b*, and that not my sword, but thy right hand *c*, & thine arme, and the light of thy countenance shall saue mee; without which I should despaire. But thou who hast made me *d*, art mine hope *e*; for thou forsakest not them *f* which trust in thee.

a Psa. 138.8 Esa. 64.8
b Psa. 44.6
c Ps. 44.3
d Ps. 100.3
e Psa. 119.73 Psa. 91.9
f Ps. 34.22

For thou, our Lord God, art gracious *g*, long suffering, and gouernest all things by mercy. For, although wee sin *h*, yet are wee thine: if we sin not, we are thine, for we are in thy count.

g Wis. 15.1
h Wis. 15.1

For wee, all the sort of vs, are but a leafe *i*; and all men liuing

i Esa. 46.6

k Psa. 39.5. 1 Iob 7.7

are but vanity *k*. And our life vpon earth *l*, is but a blast.

Bee not angry with vs thine Orphanes though wee fall: for thou knowest whereof wee bee made *m*, O Lord our God *n*.

m Psa. 103 14
n Psa. 8. 1. 9
o Iob 9.4 5. &c. Psa. 76. 1. 2 3. &c. Dan. 4. 32
p Ioh. 3. 25
q Ioh. 1. 49
r Sa. 24. 15

O God, whose power none can resist *o*, wilt thou shew thy strength against a leafe which is carried away with the winde *p*, and wilt thou follow after dry stubble? Wilt thou, O eternall King of Israel *q*, wilt thou condemne a dead dog *r*? wilt thou condemne a poore flea?

Lord, we haue heard of thy mercy, how thou hast not made death *s*, nor hast pleasure in the destruction of the living.

s Wis. 1. 13

For which cause we beseech thee, O Lord, suffer not that which thou hast not made, to haue dominion ouer that creature which thou hast made *t*.

t Iob 10.8 and 33.4 Psa. 119.73

For, if thou art sory for our dam-

damnation, what doth let thee, ô lord, which canst do al things *u*, that thou maist not alwaies reioyce for our saluation? If thou wilt *x*, thou canst haue me: but I, though I would, cannot.

u Iob 23 13 Psa. 115. 3
x Mat. 8. 2

Great is the multitude of the miseries which I am in. For to will is present with me *y*; but I find no means to performe that which is good.

y Ro 7. 18

Will that good is, I cannot, vnlesse thou wilt *z*; neither can I doe that I would, except thine arme doe strengthen me.

z Phil. 2. 13

Againe, sometime I would that I can, should not thy will be done in earth as it is in heauen *a*? Yet knowe I not either what I can or would, vnless thy wisedome lighten mee. And though I should haue will sometime, & power with my knowledge, yet were my wisdome vaine *b*, and vnperfect, vnless I

a Mat. 6. 10 Luk. 11. 8

b Ro. 8. 7 1 Co. 1. 20

vvere aſsiſted by thy true wiſedome.

But all things are at thy pleaſure, neither can any reſiſt thy wil *c*, O Lord God of all fleſh *d*, which doeſt whatſoeuer thou wilt, both in Heauen, and in Earth, in the Sea, & in all deep places *e*.

Wherefore let thy will bee done *f* of vs, who call vpon thy name *g*, leſt this noble workemanſhippe of thine doe periſh, vvhich thou haſt created for thine owne glory *h*.

And vvhat man liueth, and ſhall not ſee death? ſhall he deliuer his ſonle from the hand of the graue; vvithout thou deliuer him, vvhich art the liuelie way of all life *k*, by vvhome all things do liue *l*?

c Ro 9.19
d Ier.32 27
e Pſ.135.6
f Mat.6.10 Luke 11.2
g Ier.15 16
h Eſa.43.7 Ec.17.8.9
i Pſ.89.48
k Ioh.14.6
l Act.17 18.

Chap.

Chap. 25.

That mans vvill is vnapt vnto all good workes, without the grace of God.

FOr I confeſſed euen now, how thou art the ſtay of my life *a*, O Lord my GOD *b*, the ſtrength of my ſaluation *c*.

a Pſa. 118 14

The time was, when I truſted in mine owne ſtrength, which notwithſtãding was no ſtrẽgth. And ſo when I would haue run, where I thought I ſtood moſt ſure, there I tooke the greateſt fall, and came backwarde, not forward. And vvhat I thought to attaine, vvent the fartheſt fro mee. Thus tryeſt thou my ſtrength by many ſuch things.

Eſa. 12.2
b Mat. 4.7 8
c Pſ. 18.1.2 Pſal. 140.7

Now I knowe thou haſt inlightened mee: for what I thought I could beſt doe, I found I was leaſt able for to doe it of my ſelfe. For I ſaid, this I

will do, and that I will bring to passe; but in the end, I could neither doe the one, nor the other. Either I had will, & lacked power *d*; or had power, and lacked will; for I trusted mine owne strength. But now I confesse to thee, O Lord my God *e*, father of heauen & of earth *f*, that in his owne strength no man shall bee strong *g*, because the vaine presumption of no flesh shall glory in thy sight *h*.

For it is not in man either to will, that he can doe; or to doe that hee vvould, or to knowe, what he would, or can do: But thou Lord it is which directest the steps of man *i*; of that man, I say which confesseth that hee is directed of thee *k*, not of himselfe.

Wherefore, by the bowels of thy mercy *l*, wee beseech thee saue Lord what thou hast created:

d Ro.7 18
e Ps.7.1.3 & 18.1.2
f Mat.11 25
Luk.10.21
g 1 Sa.2.9
h 1 co.1.29
i Pro.16.9
k Pr.20.24
l Luk.1.78

ted: for if thou wilt *m* thou canst saue vs, and in thy will resteth the strength of our saluation *n*.

m Mat. 8. 2 Mar. 1. 40
n Ps. 141. 7

Chap. 26.
The benefits which GOD hath done for vs of old.

O Lord, remember thy mercie of olde *a*, wherewithall thou hast preuented vs from the beginning by thy comfortable blessings.

a Psa. 25. 6

For before I the son of thine handmaid *b* was born, O Lord, mine hope euen from my mothers breasts *c*, thou didst preuent me, preparing a way wherin I should walke *d*, and come vnto the glory of thine house.

b Wis. 9. 5
c Psa. 22. 9 10
d Deut. 4 1. 2. &c.

Thou knewest mee before thou diddest shape mee in the belly *e*, & before I came out of the wombe, thou diddest preordaine of me whatsoeuer plea-

e Psa. 139 16

ſed thee. What, and how much is written concerning mee in thy booke lying in the ſecret place of thy Conſiſtorie, I am vtterly ignorant, and therefore ſtand mightily in feare; but thou knoweſt. For whatſoeuer I doe looke for, by ſucceſsion of dayes & times a thouſand years hence in this tranſitorie world *f*, is already accompliſhed in the ſight of thine eternity *g*: and that which ſhall bee, is already done.

f 1 cor. 7. 31. 1 Ioh. 2. 17
g 2 Pet. 3. 8

Now then, foraſmuch as I ſtand in the darke night, ignorant of theſe things, feare and trembling are come vpon me *h*, while I ſee many dangers hang ouer mine head, from all ſides; many enemies to hunt after my ſoule *i*, & an innumerable multitude of miſeries to beſet mee round about in this mortall life. So that, wert not thou preſent

h Pſa. 55. 9

i Pſa. 91. 2

to

to assist mee in these evills, I should vtterly despaire. But I haue a great confidence in thee, O most gracious Prince *k*, my God *l*: and the consideration of the multitude of thy compassions *m* doth comfort my heart. And the former signes of thy goodnes, which before I was borne, prevented mee *n*, and at this time chiefly do shine vpon me, doe assure my heart of better and more perfect blessings to come, which thou reseruest for such as loue thee *p* O Lord my God *q* my holy & liuely ioy, whereby my youth is comforted,

k Reu. 1. 5 & 19. 16
l Psa. 7. 1. 3
m Psa 51. 1
n Psa. 130 13. 14.
o 1 Cor. 2. 9 Iam. 1. 12
p Psa. 32. 11 Ioel 2. 23 2 Cor. 1. 31
q Psa. 7. 1. 13

Chap. 27.

Of Angels appointed for the custodie of men.

FOr thou diddeſt loue mee intirely, O my loue, before I loued thee *a*; thou didſt create mee after thine owne image *b*, and aduance mee aboue all thy creatures *c*.

Which dignitie I ſhall then keepe, when I know thee, for whom thou haſt made me *d*.

Beſides, thou makeſt thy ſpirits meſſengers *e* for my ſake, to whom thou haſt giuen charge ouer mee *f* to keep me in all my waies, that I hurt not my foote againſt a ſtone.

For theſe are the watchmen ouer the wals *g* of the citie new Ieruſalem, and of the mountains about the ſame, which tend and keepe

a 1 Ioh. 4. 19
b Gen. 1 16. 27 Eccl. 17. 3 Col. 3. 10
c Gen. 1 28. 29 Pſa 84. 6 &c. Eccl. 17. 1 2. &c.
d 1 Cor. 3 23
e Pſa. 104. 4
f Pſa. 91. 11 12 Mat. 4. 6
g Eſa. 6. 26

keepe vvatch ouer thy flocke, leaſt hee as a Lion make a prey of our ſoules, vvhile there is none to deliuer; hee I meane, that ould ſerpent *h*, our aduerſarie the diuell, who as a roaring Lion walketh about, ſeeking whom he may deuour *i*.

h Re. 12. 9

i 1 Pet. 5. 8

They are the Citizens of the bleſſed citie Ieruſalem on high aboue *k*, which is the mother of vs all, ſent forth to miniſter for their ſakes, who ſhall bee heires of ſaluation *l*, that they may deliuer ſuch for their enemies, & keepe them in all their waies *m*. For they loue their fellow Citizens, by whom they look to haue the breach of their deſtruction repaired.

k Ga. 4. 26

l Heb. 1. 14

m Pſ. 91. 11

And therfore with great care and watchfulneſs they do ſtand about vs at all houres, and places, ſuccouring and prouiding for our neceſsities; yea, full care-

carefully doe they run between vs and thee, O Lord.

For they walke vvith vs in all our wayes, they goe in and out with vs, diligently considering how godly, and how honestly vvee doe walke in the mids of a naughty and crooked generation *n*; how earnestly vve seeke the kingdome of God, and the righteousnesse thereof; vvith what feare and trembling wee doe serue thee *p*; and how our hearts reioyce in thee O Lord *q*. Those vvhich labor they strengthen; those vvhich rest they protect; such as fight they encourage; they crowne such as ouercom; they reioyce with such as reioyce *r*, such I meane as reioyce in thee *s*; and they suffer vvith such as suffer, I say, with such as suffer, for thy names sake *t*. Great is the care vvhich they haue of vs; Great is the affection

n Phil.2. 25
o Mat.1. 33
p Ps.2.11
q Za.10.7
r Rom.12 15.
s Phil.4.4
t 1 Pet.2 19.20
1 Pet 4. 14.15.

fection of their loue towards vs.

And all this for the honour of thine inestimable good vvill wherewith thou hast loued vs. For they loue those whom thou doost loue; they keepe those whom thou doost keepe; they forsake those whom thou doest forsake: neither can they abide such as worke iniquity, because thou also hatest all them that worke iniquity *u*, and vvilt de- u Ps.5.5.6
stroy them that speake lies.

When we do well, the Angels reioyce, but the Diuels are sad: whē we do ill the diuels reioice, but the Angels are sad. For, there is ioy among the Angels for a sinner that conuerteth *x*: x Luke.15
and ioy to the diuell for a iust 7.20
man that forsakes repentance. Grant therefore, ô father *y*, that y Mat.6.9
they may alwhyes reioyce ouer Luk 11.2
vs, that both thou alwaies maist Rom.8.15
be glorified in vs, and wee may Gal.4.6

be-

z Ioh. 10 16
a Ioh. 10. 8 & 33. 4
Psa. 100. 3 & 119. 73
b Psal. 148 1. 2. &c.
c Ps. 104. 4 Heb. 1. 7
d Gen. 1 28. 29 Psa 8. 4. 6 &c.
e Psal. 103 20 & 147. 2
f Psa. 103. 22
g Psa. 105 10
h Iudith 15. 9
i Psa. 139 17. 18

be brought with them into thy fold *z*, that together wee may praise thy name, O Creatour both of men and Angels *b*.

These things I confess before thy Maiesty, praysing thee for them. For great are these thy benefits which thou hast honoured vs withall, in giuing vs thy spirits *c* to bee messengers for our seruice.

For thou hast giuen vvhatsoeuer is contained vnder the cope of heauē *d*, yet thoughtest thou all that too little, vnlesse vvithall thou addest those things which are aboue heauen. For this benefit praise the Lord, all ye his Angels *e*, praise him all ye his works *f*; yea, let all thy Saints blesse thee *g*.

O our glory *h* thou hast exceedingly honoured, enriched, and glorified vs with manifold benefits *i*,

O Lord, how excellent is thy Name in all the world *k*! For what is man that thou art mindfull of him *l*, and the ſonne of man, that thou viſiteſt him? For thou the ancient truth haſt ſaid, *m*, My delight is with the children of men.

Is not man rottenneſſe, and the ſon of man a worme *n*? Is not every man living meere vanity *o*? yet thou thinkeſt it good to open thine eyes vpon ſuch *p*, and cauſeſt him to enter into iudgement with thee.

k Pſa.8.1
l Pſa.8.4 Iob 7.17
m Pr.8.31
n Iob 25.6
o Pſa.39.5 Pſa.144.4
p Iob 14.3

Chap. 28.

Of Gods bottomleſſe predeſtination and foreknowledge.

THeach mee, O bottomleſſe deepe *a*, O wiſdome which haſt made all things *b*, and weighed the mountaines in a weight *c*, and hanged the maſſe

a Ec 24.33
b Pro. 8.27 28.&c. Eccl.24.6
c Eſa.40.12

masse of the earth by three fingers in a balance.

Lift vp the masse of this bodie *d* which I carry about, by thy three invisible fingers, vnto thy selfe, that I may see and knowe how excellent thou art in all the world *e*.

d Wis. 9. 15

e Psa. 8. 1
Iob 7. 17

O most ancient light, which diddest shine before all light in the holy mountaine of thine old eternity, to which all things before they were made, were naked & open *f*! O light, which canst abide no spots, in as much as thou art without spot *g*, and most pure! what delight canst thou take with man *h*? what communion hath light with darkness *i*? where is thy delight in man? in what part of me hast thou prepared a meet sanctuarie for thy sacred Maiestie, whereinto when thou goest, thou maiest delight thee to thy con-

f Heb. 4. 8

g Hab. 1. 13

h Pro. 1. 31

i 2 Cor. 6. 14

contentment? For meete is it that thou shouldest haue a pure parlour, who art the purifying vertue *k*, who canst not bee seene, much lesse possessed, but of the pure in heart *l*.

But where is there so pure a temple in man *m*, that it may receiue thee which rulest the world *n*? who can bring a clean thing out of filthinesse *o*? but thou alone who onely art pure.

For who can bee cleansed by the vncleane *p*? For according to the lawe which thou gauest to our fathers in the mount out of the mids of the fire *q*, and in the clowde couering the darkesome water, Whatsoeuer toucheth an vncleane thing, shall be vncleane *r*.

But all of vs are as the cloath of a menstruous woman *s*, wee proceede out of a corrupt and filthy mass; and beare in our fore-

k Ps. 19. 12 Psa. 51. 2. 7 Tit. 2. 14
l Mat. 5. 8 Ps. 24. 3. 4
m 1 Cor. 3 16
1 cor. 6. 19 2 Cor. 6. 16
n 2 Mac. 7. 9
o Iob 14. 4
p Eccl. 34. 4
q Deut 5. 22 23. 24
r Leuit. 22 4. 5. 6 Num. 19. 22
s Esa. 64. 6

foreheads the spotte of our vncleanness, the which we cannot hide, especially from thine eyes, who seest all things *t*.

So then we cannot be cleane, vnless thou make vs cleane *u*, who only art cleane *x*.

And of vs the sonnes of men, those only thou makest cleane, in whom it hath pleased thee to make thine aboad *y*, whom by the bottomlesse and secret depth of the incomprehensible iudgements of thy wisedome, which are alwaies iust, though they be secret, thou hast without any merits of theirs predestinated before all the world *z*; called *a* out of the world *b*; iustified *c* in the world; and after the world thou wilt glorifie them. Yet dost thou not this to all men: which makes the wise of this world *d* euen to wonder, and to be astonished. And I also Lord,

t Ec. 23. 19
Psa. 94. 7. 8
u Ps. 51. 2. 7
Tit. 2. 14.
x Re. 15. 4
y Ro. 8 9
2 Tim. 1. 14
z Eph. 1. 4
a Ro. 8. 30
b Ioh. 17. 6
c Ro. 8. 30
d Lu. 10. 21

Lord, when I think hereof, am vtterly agast, & amazed at the deepnes of the riches *e* both of thy wisedome and knowledge. How vnsearchable are the iudgments of thy righteousnes? thy knowledge is aboue my reach. For of the same clay thou hast made some vessels vnto honor *f* & some to euerlasting infamy. Therefore whom out of many thou hast taken *g* into an holy Temple for thy selfe, those thou dost clense, pouring vpon them cleane water *h*, whose names and number is knowne to thee *i*, vvhich alone counteſt the number of the stars *k*, & calleſt them by their names: who also be written in the booke of life *l*: who cannot perish *m*, to whō all thinges worke together for the best *n*, yea very wickednes it selfe. For when they fall, they bee not bruised in peeces, for thou

e Rom. 11 33
f Ro. 9 21
g Ezec. 36 25
h Ez. 36.25
i Psa. 69.28 Phil. 4.3
k Ps. 147.4
l Lu. 10.20 Reu. 3.5 & 20.12 & 21.27
m Ioh. 10 27.28
n Ro. 8.28

thou putteſt vnder thine hand
o Pſ. 37. 24 *o*, thou vvilt keepe all their
p Pſ. 34. 20 boues *p*, ſo that not one of them
ſhall be broken.

But a moſt vile death haue the vvicked, they I ſay, whom in the great deepe of thy ſecret
q Pſal. 6. 6 iudgemẽts *q*, which are alwaies righteous, thou diddeſt foreknowe, euen before thou diddeſt make either the heauen, or the earth, ſhould euerlaſtingly bee damned, the number of whoſe names & naughty merits thou knoweſt, who haſt coũted the number of the ſand
r Ecc. 12. 9 of the ſear, and ſounded the verie bottome of the deepe: vvhom thou haſt giuen to their
ſ Ro. 2. 24 vncleanneſs *ſ*, to whõ all things vvorke together for the worſt,
t Pro. 28. 9 yea, euen their prayer is abhomination *t*: ſo that albeit they ſhould aſcend vppe to the very
u Oba. 1. 4 heauens *u*, and lift their head

aboue

aboue the clowdes, and make their neast among the starres: yet shall they bee cast away in the end like dung.

Chap. 29.

Of such as once vvere godly, and afterward proned vvicked, and contrariwise.

GReat are these thy iudgements O Lord GOD, O Iudge righteous and strong, vvhich iudgest right *b*, and dost things which are vnsearchable *c* & deepe: the which when I consider, all my bones doe shake.

a Psa.67.4 Tob.3.2
b Psa.9.4
c Iob.5.9 and 37.5 6.&c

For there is not a man vpon earth sure, that vvee can serue thee godly and purely in fear *d*, & reioyce before thee in trembling all the dayes of our life: that there should bee neither seruice vvithout feare, nor ioy with-

d Psa.2.11

without trembling; & that hee which hath girded his harneſſe may not boaſt himſelfe *e* as hee that hath laid it off; neither indeede that any fleſh ſhould reioyce in thy preſence *g*, but ſhake & tremble before thee *h*, inaſmuch as no man knoweth whither hee be worthy loue or hatred *i*, all things beeing kept vncertaine till the time to com.

e 1 Reg. 20.21

g 1 Cor.1 29

h Pſa.2.18

i Ec.9.1

For, Lord, we haue not only heard our fathers tell, but haue ſeene alſo with our eyes, which thing I cannot vtter without trembling, nor confeſſe without feare, how many heeretofore haue climed in manner vp into heauen *k*, and made their neaſt among the ſtars *l*, which afterward fel downe headlong euen to hell *m*, and were hardned in wickednes.

k Amos.9 2

l Oba.1 4

m 2Pe.2.4 Iude v.6.

We haue ſeene the ſtarres fall frō heauen through the violent

ſtroke

ſtroke of the dragons tayle *n*. And we haue ſeene ſome lying in the duſt of the earth, who ſuddenly by thine helping hand, O Lord, haue wonderfully aſcended.

Wee haue ſeene the living, dying: and the dead, riſing from death: we alſo haue ſeene them, which walked among the ſons of God, in the mids of ſtones of fire *p*, even as clay to haue vaniſhed to nothing.

Wee haue ſeen light become darkeneſs, and darkeneſs come out of light: becauſe publicans and harlots doe goe before the inhabiters, into the kingdome of God *q*; and the children of the kingdome *r* are caſt into vtter darkneſs.

And how commeth all this to paſſe? but euen becauſe they mounted vp vnto that hil, wherinto the firſt aſcended an Angell

n Re. 12.4
o Pſa. 113 5.6 7
1 Sam. 2.6 7.8 Luk. 1.46
47.48.&c.
p Ezec. 18 14.26
q Mat. 21 31
r Mat. 8. 12

gell *s*, and came down a diuell.

But, Lord, whom thou haſt predeſtinate, them thou haſt called *t*, and ſanctified, & cleanſed, that they may bee a meete dwelling place *u* for thy maieſtie, with whom, and in whom thy holy and pure delight is *x*, in whom thou takeſt pleaſure, and reioyceſt their youth, dwelling with them *y* in their remembrance, that they may be thine holy temple *z*: which doubtleſſe is no ſmall commendation of our humanity.

s Eſa. 14.12

t Ro. 8.30

u 1 Cor. 3 16. & 1 Cor. 6. 19 Pro. 8. 31

y 2 Cor. 6 16

z 1 Cor. 3 16

Chap.

Chap. 30.

That the soule of a faithfull man is the sanctuary of God.

FOr the soule, which thou hast created *a*, not of thy selfe, but by thy word *b*; not of the matter of any element, but of nothing, the which is reasonable, of vnderstanding, spirituall, living alwaies, and ever moouing, which thou hast sealed with the light of thy countenance, and hallowed by the vertue of thy baptisme, is made so capable of thy glorie, that thou alone, & nothing else can satisfie the same *c*.

a Gen. 1 26. 27 Col. 3. 10
b Ioh. 1. 3
c Ps. 42. 1. 2

And when it hath thee, it hath her harts desire; neither is there any outward thing beside, which it should wish. But while it desireth any outward thing, it is a manifest argument, that

thou art not within. For if thou bee had, it can wish for no more *d*.

d Re.7.17 Reu.21.4

For inasmuch as thou art the soueraign *e*, yea all that good is; it hath nothing which it may wish for more, but enioyeth thee, who art all that good is.

e Iam.1.17

Now if it covet not after all that good is, it resteth that it must covet after some thing, which is not all that good is; & so consequently not the soueraigne good; and so not God, but rather a creature.

And as long as it desireth a creature, it is alwaies hungrie. For althogh it haue what it can desire of creatures; yet remaineth it emptie. For there is nothing which can fulfill it, but thou alone *f*, after whose image it was created *g*.

f Ps.42.1.2
g Gen.1.16 27

And those thou fillest which desire nothing beside thee; and makest

Wis.2.23 Ec.17.1.3

makeſt them meete for thee, holy *h*, bleſſed *i*, vndefiled *k*, & the friends of God *l*, vvhich doe iudge all things but as dung *m*, that they may vvin thee alone.

For this is the bleſsing vvhich thou haſt beſtowed vpon man; this is the honour vvherewith thou haſt exalted him among all yea & aboue all creatures *n*, that thy name may be wonderfull throughout all the vvorld.

Beholde O Lord my God *o*, who art moſt high *p*, moſt righteous *q*, almighty *r*, now haue I found the place where thou inhabiteſt: it is euen the ſoule which thou haſt created after thine owne image and ſimilitude *ſ*, vvhich dooth ſeeke and long after thee alone: not the ſoule vvhich neither ſeeketh nor deſireth thee.

h Pſ. 31. 23 Phil. 4. 22
i Ro. 4. 7. 8
k Eph. 1. 4
l Eſa. 41. 8 Wiſd. 7. 27 Iohn 15 14. 15
m Phil. 3. 8
n Pſa. 8. 1 2 &c.
o Pſ. 18. 2. 6
p Dan. 7. 27
1 Eſd. 6. 31
Heb. 7. 1
q Mat. 19 16. 17 Marke 10 17. 18
r Dan. 7. 27
2 Cor. 6. 18 Reuel. 4. 8
ſ Gen. 5. 1 Col. 3. 10

Chap. 31.

That God neyther by the outward nor inward senses can be found out.

I Haue gone astray like a lost sheepe *a*, seeking thee without, who art within. And much haue I laboured to finde thee without mee, and thou dwellest within mee *b*, at leastwise if I had a lust of thee.

a Psa. 119 176

b Rom. 8. 9

I vvent about by the lanes, and by the streets *c* of the citie of this world, seeking thee, but I found thee not; Because I sought thee not rightly vvithout, vvho art vvithin.

c Sal. song 3. verse 2

I sent abroad my messengers, namely all mine outward senses to seeke thee; yet did I not finde thee: because I sought amisse.

For now I doe see, O my light,

light *d*, O God, which hast inlightened me *e*, I see now that I did not well in seeking thee by them. For thou art within, yet could they not tell mee where thou cameſt in *f*.

d Esa. 60.19 Mich. 7.8
e Ioh. 1.9
f Iob 9,11

For mine eyes doe tell me; if he had no colour, he entred not by vs: Mine eares do tell me, if he made no noiſe, he paſſed not by vs: My noſe telleth me, if he had no ſent, hee came not by me: My taſting ſaith, if he had no ſauor, he entred not by me: Likewiſe my feeling doth ſay, If he had no bodie aske not mee the queſtion.

Therefore O my God, theſe things are not in thee. For it is neither the fairneſs of body, nor the beauty of time, nor the brightnes of light, nor the freſhneſs of colour, nor the melodie of Muſicke, nor any thing elſe which is pleaſant to the eare, it

is neither the fragrancie of flowers, nor the ſmell of oyntments or ſpices, nor the ſweetneſſe of hony or Manna, delightfull to the taſte: neither is it thoſe things which are louely to bee touched or imbraced; nor finally any thing ſubiect to theſe ſenſes, which I ſeek, when I ſeeke my God. Be it far from my thought, that I ſhould think theſe things to bee my GOD, which are comprehended of the ſenſes euen of brutiſh creatures.

And yet vvhen I ſeeke my God, I ſeeke for all that a certaine light excelling all light, which the eye cannot compre-
g 1 Cor. 2. 9 hend *g*; a certaine ſound excelling all ſound, which the eare cannot conceiue; a certain ſent ſurpaſsing all ſent, vvhich the noſe cannot diſcerne; a certain ſweetneſſe, excelling all ſweet-

neſſe

nesse, which no taste can iudge of; and a certain imbracement, aboue all imbracement, which no feeling can reach vnto.

For this light shineth, where no place is to containe it; This voyce soundeth, where no ayre is to carry it: this sent giues a sent, where no winde is to waste it; this sauour sauoureth, where no taste is to eate it; and this embracing is felt, where it is not sundered. This is my God, and there shall none other bee compared vnto him *h*. This doe I seeke, when I seeke my God; This do I loue, when I loue my God. h Bar. 3.35

Too late haue I loued thee, O beautie so old and yet so fresh, too late haue I sought thee. Thou wert within, and I was without where I sought thee: and I deformed, as I am, rushed vpon these goodly things; i Gen. 1.31 Eccl. 39.16

which thou haſt made *k*.

Thou wert with me, but I was from thee. Thoſe things kept mee aloofe from thee, which could not be but in thee *l*.

I went all about ſeeking thee and forſaking my ſelfe for all things.

I asked the earth if it were my God; and it anſwered, No: and all things in the earth confeſſed the ſame.

I asked the ſea, and the deeps, & all things creeping in them; but they anſwered, We are not thy God, ſeeke him aboue vs.

I asked the puffing ayre: and the whole air, with all the dwellers in the ſame made me this anſwere; Anaximenes is deceiued *m*: for I am not thy god.

I asked the heauen, the Sun, the moone, and the ſtarres: and they ſaid, Neither bee wee thy God.

k Gen. 1. 1 2. 3. &c. Pſa. 148. 1 2. &c. Eccl. 18. 1

l Act. 17. 25 28

m Anaximenes was of opinion that the ayr was God, as Auſtin here and Theod. in his book de Principijs doth record.

Then

Then sayde I vnto all those which stand about the doores of my flesh; Tell mee, I pray you, what thinke yee of my God: tell me somwhat of him. And they all answered with a loud voice. He hath made vs n. n Ps. 100.3

Then said I to the mass of the whole world, Tel me, art thou my god or no? And it answered with a mightie voyce, I am not: but through him I am whom thou seekest in mee: Hee hath made mee o: seeke him aboue me, by whom I am now ruled p, and was once created. o Ioh.1.3.10 Heb.11.3 p 2 Mac.7.9

The asking of the creatures is the deep cõsideration of them: their answere is the testimonie which they yield of God. For all things cry, God hath made vs q. q Gen.1.1 2.3.&c. Psa.136.1 5.6.&c. Eccl.18.1

For, as the Apostle saith r, the inuisible things of God are seen by the creation of the world, being considered in his works. Act.14.15 Act.17.26 r Ro.1.20

Then I returned vnto my selfe, and went into my selfe, and said thus to my self, What art thou? I answered my selfe and said, A man reasonable *s*, and mortall *t*. Then began I to discusse what that should be, & said; Whence is this kind of creature, O Lord my God *u*? whence but of thee? Thou hast made me *x*, and not I my selfe.

What art thou? thou I meane by whom I liue *y*, nay thou by whom all things do liue *z*, what art thou? Verily, thou, Lorde my God *a*, art the true *b*, & only God *c*, almightie *d*, everlasting *e*, incomprehensible *f*, and infinite *g*, living alwaies *h*, and dying in no part of thee: thou inhabitest the eternitie *i*, & art wonderfull in the sight of Angels *k*, thou canst not bee vttered *l*, nor found out *m*, nor na-

s Gen. 1. 27
Gen. 5. 1
t Wis. 7. 1
2 Esd. 7. 14
Act. 14. 15
u Psa. 7. 1. 3
x Psa. 100. 3
y Act. 17. 28
z Ps. 145. 15
Act. 17. 25
a Ps. 18. 2. 6
Mat. 4. 7. 10
b Exo. 34. 6
Ier. 10. 10
Ioh. 17. 3
c 2 King. 19 15. 19
Psa. 86. 10
d Psa. 115. 3
Psa. 135. 6
e Psa. 9. 7
Ps. 102. 11. 12
f Psa. 139. 6 7. &c.
g Eccl. 18. 1
h 1 Tim. 1. 17
i Esa. 57. 15
k Ps. 89. 7.
l Ps. 139. 6.
m Iob. 9. 10. 11. &c.

med:

med: thou art a liuing God *n*, a true God *o*, a terrible *p* & strong God *q*, knowing neither beginning *r*, nor end *s*; the beginning and the end of all things *t*; who art before the world *u*, & from euerlasting to euerlasting *x*.

Thou art my God *y*: and the Lorde of all which thou hast created *z*, vvith thee are the causes of all stable things, with thee doe the originalls of all changeable things abide vnchangeable: and with thee doe the groundes of reasonable, vnreasonable, & temporall things continue for euer.

O my God, tel me thine humble seruant, O merciful God tel thy seruant, euen by thy great mercies, I beseech thee, tell me, whence is this kinde of creature if not of thee? Shall any man be his owne maker *a*? Haue any eyther beeing, or life, but from thee *b*?

n Esay.37 4.17
Ier.4.2
Heb.9.14
Reu.3.9.10
Leuit.7.21
o Ex.34.6
Iohn 17.3
p Exo.15.11
q Psa.7.12 13
Esay.1.14
r Pro. 8. 12
s Psal.102 11.12
t Reue.1.8
u Ecc.24.12
x Ecc.41.21
y Deut.6 13.16
z Mat.7.9
a Ps.100.3

b Acts 17 25.28
c Iam. 1.17
d Psa. 36.9 Iohn 4.14
e Act. 17.28
f Pf. 100.3
Pf. 119. 73
g Iohn 1.3
h Psal. 139 13.14. &c. Wisd 2.23
i Iob 10.8
Pf. 119. 73
k 1 Ioh. 1. 4.8 Ihon 8.12 1 Ioh. 1.5.7

thee *b*? Art not thou the principall being, from whom al being doth proceede *c*? For whatsoeuer is, it is of thee, because without thee there is nothing.

Art not thou the welspring of life *d*, from which floweth all life? For, whatsoeuer liueth, dooth liue through thee *e*: because without thee nothing doth liue. Therefore O Lord, thou hast made all things.

What? shall I aske who hath made me? thou Lord hast made mee *f*, without whom nothing was made *g*. Thou art my Maker, and I thy workmanship *h*.

Thanks bee to thee, O Lord my God, through whom I liue, & through whom all things do liue, because thou hast made all. Thankes be to thee, O my maker: for thine hands haue made me, & fashioned me *i*. Thankes be to thee, O my light *k* because thou

thou hast inlightned me, wherby I haue found both thee and my selfe. Where I found my selfe, where I knewe my selfe; there I founde thee, there I knew thee: and where I knew thee, there thou didst inlighten mee. Thanks be to thee, O my light, for lightening mee. But What is that I saide, I knewe thee? Art not thou a GOD incomprehensible *l*, & vnmeasurable *m*, the king of kings *n*, and Lord of Lords, who alone hast immortalitie *o*, and dwellest in the light that none can attaine vnto *p*, whom neuer man sawe, neither can see? Art not thou an hidden God, whose glory is past finding out? art not thou best knowne, and a wonderfull beholder of thy selfe?

Who then knowes that which he neuer saw? For thou hast saide in thy truth, No man shall

l Iob. 25. 8 9
m Psal. 139 7. 8. 9
n 1 Ti. 6. 15
Reu. 7. 15
Reu. 19. 16
o 1 Ti. 1. 17
p 1 Ti. 6. 16

q Ex.33.20 shall see mee and liue *q*: Thy Prophet hath said through thy truth, No man hath seene God at any time *r*: vvho then knows that which he neuer saw? And thy truth it selfe *s* hath saide, No man knoweth the Sonne but the Father *t*: neither knoweth any man the Father but the Sonne, Thy Trinitie alone, which is aboue all knowledge, is perfectly knowne onely to it selfe.

r Iohn 1.18

s Ioh.14.6

t Mat.11 27

Then what is it that I a man like to vanitie *u*, haue saide, I know thee? For who knowes thee but thy selfe alone?

u Psa.144.4

x Gen.35 11 Eccl.43.1 &.3.&c. Reue.4.8 y Psa.96.4 Psa.145.3 z Gen.14.18 Luke 1.32 35

For thou God alone, in thy most holy and heauenly vvord art saide to be almightie *x*, passing praise-worthie *y*, passing glorious, passing honourable, passing hie *z*, beyond all being. For thou art found supereſſentially, and beyond all knowledge

ledge to bee aboue the nature of any thing which may bee imagined, be it intellectuall, or sensible, and aboue every name that is named *a*, not in this worlde onely, but also in that which is to come: Inasmuch as through the supereſſentiall and secret power of thy Godhead (how, no reason, vnderstanding, nor being can conceiue) thou dwellest so as no man can eyther search thee out, or haue acceſſe vnto thee, and that in thy selfe, whereas light is, that none can attaine vnto *b*, and brightneſs, which no creature can either finde out, comprehend, or vtter, whereunto no light can attaine. Becauſe it is no light to bee looked vpon, or seene; but is thought to bee a light exceeding both the reach of reason, & of vnderstanding, and is more then can bee attained

a Eph. 1. 21

b 1 Ti. 6. 16

ned vnto, more then vnchangeable, more then may be communicated with any: Such a light it is, as never Angell, nor
c 1 Ti. 6. 16 man saw, neither can see *c*.

This is thy heauen, Lord, thine hiding heauen, thy passing secret heauen, I meane thy light
d Phil 4. 7 beyond all vnderstanding *d*, beyond al reasons, beyond beeing: of which it is sayd, the heauen of heauen is the Lords. The heauen of heauen, in comparison whereof all other heauen is but earth: forsomuch as it is passing maruelously heaued vp aboue all heauen. Yea such an heauen, as that fiery heauen compared thereunto, is but as earth. For this is the Lords heauen of heauen: because none knowes it, but the Lord alone.

Vnto this heauen no man ascendeth, but he which hath de-
e Ioh. 3. 13 scended from heauen *e*. For no man

man knoweth the Father, but the Sonne *f*, and the Spirit of them both *g*: neither knoweth any man the Sonne but the Father *h*, and the Spirit of them both *i*.

f Mat.11.27
g Ioh.15.26
h Mat.11. 27
i Ioh.15.26

O sacred Trinitie, O Trinity eternall, passing glorious, passing vtterance, passing finding out, which no man can attaine vnto *k*, no man comprehend *l*, no man conceiue, as being beyond all being, and supereſſentially passing all sense, all reason, all vnderstanding, al knowledge, all essence of supercelestiall spirits, the which nothing, no not the very Angels can either vtter, or conceiue *m*, or vnderstand, or knowe: thou perfectly art knowne *n* to thy selfe, O Trinitie.

k 1 Tim.6
l Iob.23.8 9
m 1 cor.2.9
n 1 Cor.13 12.

How then doe I know thee, O Lord God most high *o*, aboue all earth, and aboue all heauen, whom

o Pſ.50.14 Luk.1.32 Luk.8.18

whom neither Cherubins, nor Seraphins perfectly doe know: but with the wings of their contemplatiõs they couer his face *p* which ſitteth vpon the high & ſtately throne, ſaying *q*, Holy, holy, holy, Lord God of Hoſts, the whole world is full of thy glorie.

p Eſa. 6.1.2

q Eſa.6.3

The Prophet was aſtoniſhed, and ſaid, Woe is me, I know not what to ſay, becauſe I am a man of polluted lips *r*. And my heart was aſtoniſhed, and I ſaid likewiſe, Woe is mee for ſpeaking, becauſe I am a man of polluted lips. Yet I ſaid, I knew thee.

r Eſa.6.5

Notwithſtanding, woe to them, Lord, who are tong-tied when they ſhould ſpeake of thee. For they which babble much *ſ*, are made mute without thee.

ſ Mat.6.7

And I O Lord my God *t*, wil not bee ſtill: becauſe thou haſt made

t Pſa.7.1.3

made me *u*, & lightened me *x*, and found me. So that I knowe thee *y*, because thou hast inlightened me *z*.

But how doe I knowe thee? Doubtlesse I know thee in my selfe. I know thee not as thou art in thy selfe *a*, but as thou art to mee; yet not without thee, but in thy selfe. For thou art the light which hast inlightened mee *b*.

For as thou art to thy selfe, thou art knowne to thy selfe alone *c*: but as thou art to me, according to thy grace, thou art knowne to mee.

But what art thou to me? O mercifull God *d*, tell me thy miserable seruant, for thy mercies sake tel me what thou art to me ward? Say vnto my soule *e*, I am thy saluation: hide not thy face away fro me, O Lord, least I die.

Suffer mee to speake with thy mercie,

u Gen. 1. 26 27
Psa. 100. 3
Psa. 119. 73
x Iohn 1. 9
y Iohn 17. 3
z Ioh. 14. 9
a 1 Cor. 13 12
b Iohn 1. 9
1 Ioh. 1. 5. 7
c 1 Cor. 13 12
Iohn 1. 18
1 Ti. 6. 16
1 Iohn 4. 12
d Exo. 34. 6
Psa. 186. 5
e Psa. 35. 3

Gen. 18 27 mercy, me I say earth & ashes *f*: Suffer mee to speake with thy
Iob 30.19 mercy. For great is thy mercy
Eccl. 17.33 toward me *g*.
g Ps. 117.2 I will speake vnto my God,
h Gen. 18 27 albeit I am but dust and ashes *h*.
Exo. 34.6 Tell me thy humble servant, O mercifull God *i*, tell me thy miserable servant, for thy mercies sake tell me, what art thou to me-ward?

Psa. 18.13 Thou also didst thunder from heauen *k* with a mighty voyce into the inner eare of my heart: thou brakest my deafenesse, so that I heard thy voyce: thou didst inlighten my blindnesse, and I sawe thy light: and knew
1 Psa. 16.2 how that thou art my God *l*.

Therefore did I say I knewe thee, because I knew that thou
m Ioh. 17.3 art my God, I knew thee to bee the only very God *m*, & whom thou hast sent Iesus Christ.

The time was when I knewe Thee

thee not. But woe woorth that time, when I did not knowe thee: wo vvorth that blindneſs, vvhen I did not ſee thee: vvoe vvorth that deafneſſe, vvhen I did not heare thee. Then blind, deafe, and ougly as I vvas, I ruſht vpon thoſe faire things vvhich thou haſt made.

Yet euen then thou wert with mee, but I vvas not with thee: and thoſe kept me far off from thee, vvhich could not haue beene vvithout thee.

Thou haſt inlightned mee, O light of the vvorld *n*, ſo that I haue ſeene thee, and loued thee. For no man dooth loue thee, but hee ſees thee: And no man dooth ſee thee, but hee which loues thee. n Ioh 1.4.9 Iohn.8.12

It was late before I loued thee, O beauty ſo ancient, and yet ſo freſh; late was it before I loued thee; But vvoe vvoorth that

that time whē I loued thee not.

Chap. 32.
The faith or beleefe of a true Christian most notably described.

O My light *a*, I praise thee for lightening mee; vvhereby I knowe thee.

But how doe I knowe thee? I knowe thee to be God alone *b*, a liuing God *c*, a true *d* God, my Creator *e*.

I know thee to be the maker both of heauen and earth *f*, of all things visible and inuisible *g*, a verie God *h*, almightie *i*, immortall *k*, inuisible *l*, incompassable *m*, vnlimitable *n*, euerlasting *o*, to vvhome none can approach vnto *p*, nor comprehend *q*, nor find out *r*; who art vnchangeable *s*, vnmeasure-

a Ioh. 1. 4. 9
b 2 Kings 15. 15. 19 Psal. 86. 10
c Ioh. 17. 3
d Ier. 10. 10 2 Chr. 15. 3
e Gen. 1. 26 27. Psa. 100. 3 Ps. 139. 13 14. &c.
f Psa. 124. 8 Psa. 134. 3 Psa. 135. 6
g Col. 2. 16
h Ier. 10. 10
i Ge. 35. 11 Reuel. 4. 8 Reu. 11. 17
k 1 Ti. 1. 17 Col. 1. 15 1 Ti. 1. 17
m Iob. 23. 8
n Bar. 3. 24 25.
o La 5. 19. Da. 6. 26 Bir. 4. 10. 14. &c. Rom. 16. 26.
p 1 Ti. 6. 16.
q Ier. 32 18. 19. Etc. 23. 19. 20.
r Iob 11. 7. 8. 9. &c.
s Mal. 3. 6

able *t*, infinite *u*, the beginning of all creatures *x*, be they visible or inuisible, by whom all things were created, through whom all the elements doe consist: Whose maiestie, as it never had beginning *y*, so it shall never haue end *z*.

I know thee to be one God *a*, alone *b*, the true God *c*; namely, the eternall Father *d*, Son *e*, & holy ghost *f*; three persons *g* indeed, but one simple substance, and vnparted nature; The Father made of none: the Sonne of the Father alone; the holy Ghost of the Father and of the Sonne; alwaies without either beginning *h*, or end *i*.

A Trinitie, yet but one onely *k*, and very God *l*, omnipotent *m*, the onely beginning of all

t Psa.139 6.7.8 Bar.3.24 25 Pro.8.22 1 Col.2.15 16.17
y Psa.90.2 Psa.93.2
z Psa.45.6 Psa.146.10
a Deut.6.4 Mal.2.10
b Psa.68.10 Esa.37.16 20
c Ioh. 17.3 1 The.1.9 Mat. 11.25 Mar.13.32
e Ioh.1.18 Ro.8.3.17
f Mar.12.36 Act.5.8.16
g Mar.3.16.17.Mar.1.10.11.Lu.3.21.22.h Pr.8.22 Ec.24.12.i Psa.102.11.12 .k. Deu.6.4.12 Chr.15 3.Ioh.17.3. m Eze.10.10.5.Ee.42.17.2 Cor.6.18

things

things *n*, maker of all creatures both visible and inuisible *o*, spirituall and temporall.

Which by thine almightie power at the beginning didst of nothing make together both creatures spirituall and corporall, that is to say, angelicall and worldly, and afterward the humane, as a middle nature consisting of bodie and spirit.

I know & confess thee, God the Father to bee vnbegotten; thee, God the Son to be begotten of the Father: thee, God the holy Ghost the Comforter *q*, to be neither made nor begotten.

With my hart I beleeue vnto righteousnes *r*, and with my mouth I confess vnto salvation, this holy, and single Trinitie in three coequall, consubstantial, and coeternall persons, to be a Trinitie in Vnitie, and an Vnitie in Trinitie.

n Ioh. 1.1 2.3
o Col. 1.15 16.17
p Psa. 2.7 Heb. 1.5.
q Ioh. 14.26
r Rom. 10

I know thee Iesus Christ our Lord *f*, to be a true God *t*, the onely begotten Son of God *u*, and the Creator *x*, Sauiour *y*, Redeemer not of mee onely, but also of all mankind *z*: whom I acknowledge to bee begotten of the Father *a* before all worlds, God of God *b*, light *c* of light, very God *d* of very God, begotten *e*, not made, being of one substance *f* and coeternall *g*, with the Father & the holy Ghost, by whom all things at the beginning were made *h*.

Stedfastly beleeuing, & truely confessing, that thou Iesus Christ the onely begotten Son of God *i* for our saluation *k*, by the consent of the whole Trinitie tookest flesh, & wert conceiued by the holy Ghost of the Virgin Mary *l*, and wert made

f 1 Cor. 1. 3 7. &c.
t Ioh. 17. 3
u Ioh. 3 16 18.
1 Ioh. 4. 9
x Ioh. 1. 1. 2. 3 Heb. 1. 2
y Luk. 1. 31 69 Lu. 2. 11. 30
z Ro. 3. 24 1 Cor. 1. 30 Eph. 1. 5. 6. 7
a Psa. 2. 7 Act. 13. 33
b Ioh. 8. 42 Io. 16. 27. 30
c Ioh. 1. 4. 5 7. & Mat. 1. 23 Mat. 16. 16
e Psa. 2. 7 Heb. 1. 5 Heb. 5. 5
f Heb. 1. 3
g Heb. 5. 5
h Ioh. 1. 1. 2. &c. Heb. 1. 1. 2. i Ioh 3. 16. 18. k Mat. 1. 21. Lu. 1. 31. 69. l Mat. 1. 18. 20. Lu. 1. 26. 27. &c.

verie man *m*, of a reasonable soule, and humane flesh subsisting.

m Ioh. 1. 14
1 Ti. 3. 16

Thou forsomuch as in respect of thy Godhead, beeing the only begotten Sonne of God, thou couldest neither suffer, nor die *n*; through thine exceeding loue wherwith thou hast loued vs *o*; thou the verie same sonne of God for all that, becamest subiect to sufferings *p*, and mortalitie *q*, in respect of thy manhood; and ô only Son of God, for the saluation of mankind *r*, diddest suffer death *s* vpon the wood of the Crosse *t*, to saue vs, from euerlasting death *u*.

n 1 Ti. 1. 17
o Eph. 2. 4
p 1 Pet. 2 21
Lu. 24. 46
q 1 Cor. 8 11
r Mat. 1. 21
s Ro. 5. 6. 7
1 cor. 15. 3
2 Cor. 5. 15
t Gal. 3. 13
u Col. 1. 12 13. 14

Thou the author of light descendedst into hell *x*, and like a glorious Conquerour rosest again the third day *y*, taking to thee againe thy sacred bodie, which for our sinnes had lien in the sepulchre, and quickening

x Creed Apost. Athan.
y 1 Cor. 15. 4

it

it according to the Scripture *z*, the third day, that thou mightest place the same at the right hand of the Father *a*.

For thou the verie Sonne of God, taking againe vnto thy selfe the substance of our flesh, that is to say, the soule and humane bodie which thou tookest of the glorious virgin *b*, art ascended vp aboue all the heauens *c*, and mounted aboue the orders of Adgels, where thou sittest at the right hand of God the father *d*, and whereas the fountaine of life is *e*; the light which none can attaine vnto *f*, and the peace of God which passeth all vnderstanding *g*.

There wee doe worship thee, there we doe beleeue thee to be very God, and verie man; confessing God to be thy Father *h*; and from thence we looke that thou wilt come a iudge in the

z Mat. 28. 1. 2. &c. Luke. 24. 1 2. 3. &c. John 20. 1 11. 12.
a Acts 2. 3. 4 Col. 3. 1
b Luke 24. 36. 37 &c. John 20. 19 20. 8 c 26. &c.
c Mat 16. 19 Luke 24. 51 Act. 9. 20. 11
d Act. 1. 34 Col. 3. 1 Heb. 1. 13
e Psa. 36. 9
f 1 Tim. 6. 16
g Phil. 4. 7
h 2 Cor. 1. 3 2 Cor. 11. 32 Eph. 3. 14

i Act. 10. 42 2 Tim. 4. 1. 8 ende of the world *i*, to iudge both the quicke and the dead, and to render to all men, good and badde, according to their k Ro. 14. 10 2 Cor. 5. 10 deeds *k*, which they haue done in this life, either reward or punishment, according as euerie one is worthy, rest or torment.

For all men, euen as many as haue receiued soules in their humane flesh vvhich they had 1 Cor. 15 51 1 Thes. 4 16 in this worlde, shall rise at that day through the sound *l* of thy power: that whole man may receiue either the glory of heauen *m*, or the paine of hell *n*, according to their deserts.

m Mat. 23 34 Iohn 5. 29 Ro. 7. 4. 10 n Mat. 25 41 Iohn 5. 29 2 cor. 5. 10

Thou art our resurrection, and the life it selfe *o*, whom we look for, euen the Lord Iesus Christ our Sauiour *p*, who shall change our vile body, that it may bee fashioned like vnto his glorious body. I knowe thee the holy Spirit, both of the Father and

o Iohn 11 25 p Phil. 3. 20 21

the

the Sonne, to bee one God *q*, & a verie God *r*, proceeding alike from them both *s*, of one substance *t*, and coeternall with the Father and the Sonne, our comforter *u*, and aduocate *x*,

Which camest downe in the likenesse of a doue *y* vpon the same God, and our Lord Iesus Christ *z*, and shewedst thy selfe vpon thine Apostles in fierie tongs *a*. Which also euen from the beginning hast instructed with the gift of thy grace all the Saints and chosen of God: and opened the mouthes of the prophets *b*, that they might declare abroad the wonderfull mysteries of the kingdome of God; who also together vvith the Father & the Son, of all the Saints of God art worshipped & glorified. Among whom I the son of thine handmaid *c* do glorifie thy name, because thou hast

q 1 Ioh. 5. 7
r Mat. 28. 29
2 Cor. 13 13
Reuc. 1. 4
s Ioh. 15. 16
Gal. 4. 5
t 1 Cor. 2. 12
u Ioh. 14. 26
x Rom. 8. 26
y Mat. 3
z 1 Cor. 1. 3 8 &c.
a Act. 1. 1 2 3. &c.
b 1 Cor. 12 10
2 Tim. 3. 16
1 Pet. 1. 20 21
c Psa. 116 16
Wisd 9. 5

inlightned me.

For thou art the very light, the true light, the fire of God *d*, the maſter of the ſpirit *e*; which by thine ointment teacheſt vs all truth *f*, the ſpirit of truth, without which it is impoſsible to pleaſe God.

For thou thy ſelfe art God of God, & light of light, vnſpeakably proceeding from the Father of lights *h*, and from his ſonne *i* our Lord Ieſu Chriſt *k*, with whom thou reigneſt, and art glorified moſt ſingularly, being of one ſubſtance, coequal, and coeternall with them, in the eſſence of one and the ſame Trinitie.

I know the Father *l*, Sonne *m*, and holy Ghoſt *n*, to be one *o*, a liuing *p*, and a very God *q*: three I confeſſe in perſons *r*, yet but one in eſſence: whom I acknowledge, worſhip and glorifie

d Act.2.3
e 1 Cor. 12 7.8.&c.
f 1 Io.2.27
g Ioh.14 16.17. Ioh.15.26
h Iam.2.17
i Ioh.3.16 18
k 1 Ioh.4.9 2 cor.1.3 Eph.3.14
l Mat.11.25 Mar. 13.32
m Ioh 8.42
n 2 co:13.13
o 1 Ioh.5.7
p Ioh.17.3
q Ier.10.10
r Mat. 3.16 17

rifie with mine whole heart *s*, being the true God *t*, the only *u* God, holy *x*, immortall *y*, inuisible *z*, vnchangeable *a*, whom no man can either attaine vnto *b*, or find out *c*.

This God I acknowledge to bee one light, one sonne, one bread, one life, one happinesse, one beginning, one end, one creator both of heauen & earth *d*; by whō all things doe liue *e*, by whom all things subsist *f*, by whō all things are gouerned *g*, ruled *h*, and quickned, both the things in heauen, & the things in earth, and things vnder the earth *i*, beside whom there is no God, neither in heauen nor in earth *k*. Thus know I thee, O Lord God, who knowest me *l*, thus know I thee. Through the faith which thou hast inspired to me, I knowe thee ô my light *m*, the light of mine eyes, O

s Deut. 6. 5 Mar. 12. 30
t 1 The. 1. 9
u Esa. 37. 16 20
x Leuit. 11 44. 45 Reu. 16. 5
y 1 Ti. 1. 17
z Ioh. 1. 12
a Mal. 3. 16
b 1 Ti. 6. 16
c Iob 23. 8 9. &c.
d Gen. 1 ver. 1. &c.
e Act. 17. 2 28
f Col. 1. 16 17
g 1 Esd 4. 58
h Nehe 9 6
i 1 Tim. 6. 13
k Esa. 45. 5 18. &c.
l Sam. 16. 7 Psa. 7. 9
m Mich. 7. 8

n Psa. 7. 1. 5 Lord my God *n*, the hope of all
o Psa. 65. 3 the ends of the earth *o*; the ioy
reioycing my youth, and the
good sustaining mine age.

For in thee, O Lord, all my
bones reioyce, saying, O Lord,
who is like to thee: among the
p Ex. 15. 11 gods who is like to thee *p*? Not
that whom the hands of men
haue made; but thou who hast
made the hands of men.

The Idols of the nations are
q Psa. 115. 4 silver & gold *q*, even the works
of mens hands; so is not hee
which made man. All the gods
r Psa. 96. 5 of the people are Idols *r*: but
the Lord made the heauens.

Let those gods which made
not the heauens and the earth,
perish from the earth, and from
f Ier. 10. 11 vnder these heauens *f*: but let
t Psa. 118. 1 both heauen and earth praise
&c. him *t* which created both earth
u Ps. 124. 8 and heauen *u*, Amen.
Psa. 134. 3

Chap.

Chap. 33.

A confession of mans wretchednes.

WHo is like vnto thee, O Lord, among the gods *a*! who is like vnto thee, so glorious in holinesse, fearfull in praises, doing wonders! Long was it ere I knew thee, O true light: *b* long was it ere I knew thee. a Ex. 15. 11 b Ioh. 1. 4. 9 Ioh. 8. 12

There was a great and darke clowd before my vaine eyes; so that I could not beholde the Sunne of righteousnes, nor the light of the truth.

I, a childe of darknes *c*, was wrapped in darknesse, I loued darknes, because I knew not the light. Blind I was, and I loued blindnes: after darknes I followed through darknes. c 1. The. 5. 5

Who brought mee thence,

where I, blinde wretch, ſate in darknes, and in the ſhadow of
d Lu. 1. 7. 9 death *d*? Who tooke me by the hand, to leade mee out? What was he that enlightened me? I ſought him not, yet ſought hee me out: I called him not, but he called me. What was he? Euen
e Pſa. 7. 1. 3 thou it was, O Lord my God *e*,
f Pſa 86. 15 pitifull and mercifull *f*, euen
g 2 cor. 1. 3 thou father of mercies *g*, and God of all comfort. Euen thou it was my Lord God moſt holy
h Re. 16 5 *h*, whom I confeſs with all mine
Reue. 4. 8 heart praiſing thy name.

I ſought not thee, yet thou ſoughteſt me; I called not vpon thee, but thou calledſt mee. For thou haſt called mee by thine owne Name. With a mightie voyce thou haſt thun-
i Pſ. 18. 13 dered *i* from aboue into the inward care of mine heart, ſaying,
k Gen. 1. 3 Let there bee light *k*, and light was made: inſomuch as the great

great cloud vanished away, & the darke mist which had couered mine eyes melted, whereby I saw thy light, and knew thy voyce, and said:

Of a truth, Lord, thou art my God *l* which brought me out of darkenesse *m*, & from the shadow of death, & hast called me into thy wonderfull light, so that now I see, thanks to thee, mine inlightner therefore.

l Psa. 7. 1. 3 Mat. 4. 10
m Luk. 1. 79.

And I looked backe, and saw the darknes wherein I had bin, and the dark dungeon, wherein I had lien, whereat I trembled, was afraid, and vtterred these words:

Wo, wo worth the darkenesse wherein I lay; wo, wo to that blindnes in which I could not see the light of heauen: woe, I say, wo to mine old ignorance, when I knew not thee O Lord.

I thanke thee, O mine inlightener,

n Iohn 1. 9 tener *n*, O my Sauiour *o* I thank
o Lu. 1 31. thee, for enlightning me; wher-
Luk. 2. 11. 31 by I know thee.
p Ioh. 14. 6 Late it was ere I knew thee,
ô ancient truth *p*: late it vvas ere
I knew thee, O eternall truth.
Thou vvert in the light, and I
vvas in darkneſſe: I knew thee
not, becauſe I could not bee in-
lightned, but by thee *q*; and
q Iohn 9 without thee there is no light.

Chap. 34.
A conſideration of Gods Maieſtie.

a Leuit. 21 44 45 Psa 99. 9 Reue 4. 8 Reue. 16. 5 O God moſt holy *a*, of ineſti-
b Deu. 10. 17 mable maieſtie, God of
c Eccl. 43. 30 Gods *b*, and Lord of Lords;
d Eccle. 43. 30. 31 vvho art moſt vvonderfull *c*, and
canſt neither bee conceiued in
thought, nor expreſſed by
vvord *d*; of vvhom all the An-
gels in heauen do ſtand in feare;
vvhom all the dominations and
thrones

thrones do adore *e*, & at vvhose presence all powers doe shake; vvhose might and wisedome is infinite; which vpon nothing hast laid the foundation of the earth *f*, and gathered the vvaters of the Sea togeather *g* in the ayre as in a bottle.

O Lord most mighty *h*, most holy *i* & puissant *k*, God of all flesh *l*, at vvhose presence heauen and earth do flie *m*, and at vvhose becke all the elements doe obey; let all the creatures vvorship and praise thee *n*.

And I the Son of thine handmoid *o*, through thy faith doe bow the neeke of mine heart vnder the feete of thy maiestie, yeelding thee most humble thankes for vouchsafing of thy mercie to enlighten me, O true light *p*, O holy light, O wonderfull light, which inlightnest not onely euery man that commeth

e Reu. 5 11
12.3
f Ezech 12.1
Heb. 2.10
g psa. 33.7
psa. 78.13
h 2 cor. 6. 18
Reue. 4 8
Reue. 7.17
Reue. 5 32
i Leuit. 11.
44.45
Reue. 4 6
k 1 Sa. 22. 8
Psa. 24.8
Pro. 11.10
l Ier. 32.27.
m Psa. 104
7.8
n Psa. 148. 1
2 &c.
o Psa. 116.
16.
Wisd. 9.5
p John 1.4
1 Ioh. 15.17

me

into this world *q*, but also the eyes of the Angels in heauen. *q* Ioh. 1. 9

Loe, I see now, thanks to thee; Loe, I see the light of heauen; the lightsome beames of thy contenance doe now shine vpon the eyes of my minde, & comfort all my bones.

Oh that it were fully made perfect within mee! O Father of lights *r*, increase it; increase, I pray thee, that light which shineth vpon mee; inlarge it, yea, doe thou inlarge the same, I beseech thee. *r* Iam. 1. 17

What is this I feele? what fire is this which warmeth mine heart? What light is it which spreadeth out such glorious beames vpon my minde?

O fire which alwaies burnest, and art neuer quenched, set me on fire! O light which alway shinest, and art neuer dimmed, inlighten mee! Would to God

I were inflamed by thee.

O sacred fire, how sweetlie dooſt thou burne! how secretly dooſt thou ſhine! how desirous bee they ſtill to burne, whom thou inflameſt!

Wo to them whom thou doſt not inflame. And woe to them whom thou doſt not inlighten (O true light, lightening the whole world *ſ* with thy light!) ſ Ioh. 1. 9

Wo to the blind eyes that behold not thee, the ſunne which giueth light both to heauen and earth: wo to the dazeling eyes, which cannot ſee thee: woe to the eyes which turne aſide and will not ſee the veritie: & wo to thoſe eyes which will not turne aſide from regarding vanitie *t*. t pſ. 119. 37

For the eyes that are vſed to the darknes, cannot looke directly vpon the beames of the moſt glorious truth *u*, neither cā they u Ioh. 3. 19

iudge of the light, whoſe dwelling

ling is in darkneſs. For they ſee nothing but darkneſs, they loue and allow of darkneſs, & going from darkneſs to darkneſs, they know not where they fall. Miſerable are they which forgoe they vvot not vvhat: but more miſerable are they which know what they loſe, which fall with
x Num. 16 30 open eies, and go down quick x into the pit of hell.

O moſt happy light, vvhom none ſee but they which haue pure eyes: bleſſed are the pure
y Mat. 5. 8 of hart y, for they ſhall ſee God.
Pſa. 24. 4 O purging vertue, purge me z,
x Pſa. 51. 7 heale the ſight of mine eies, that vvith a ſound ſight I may behold thee, vvhom none but ſuch as haue pure eyes can behold. I beſeech thee, O light vnapproachable a, take away by thy
a 1 Ti. 6. 16 glorious beams the ſcales which a long time haue dimmed the ſight of mine eies, that ſtedfaſtly

I may behold thee, and see light in thy light *b*.

Thankes bee to thee, O my light *c*, loe I see now. O Lord, I beseech thee, inlarge thou my sight: open mine eyes *d* that I may see the wonders of thy law; who art terrible out of thy holy places *e*.

Lo, thanks to thee my light, I see now, yet through a glasse darkly *f*. But when shall I see thee face to face *g*? When comes that day of gladness and ioy *h*, wherein I shall enter into the place of thy wonderfull tabernacle *i*, even to the glorie of God, that I may see thee face to face *k*, and be satisfied in desire *l*.

b Psa. 36. 9
c Mich. 7. 8
d Psa. 119 18
e Psa. 68. 35
f 1 Cor. 13 12.
g Re. 22. 4
i cor. 13. 13
h Sal. Song 8. 11
i Psa. 42. 4
k Reue. 2. 4
l Psa. 42. 2.

Chap.

Chap. 35.

The longing and thirst of the soule after God.

AS the Hart brayeth for the riuers of water *a*: so panteth my soule after thee, O God,

a Psa. 42. 1

My soule thirsteth after thee, God, the well of life *b*: when shall I come & appeare before thy presence *c*?

b Psa. 36. 9

c Psa. 42. 2

O fountaine of life *d*, O veine of liuing waters: when shall I come vnto that water of thy sweetnes, out of a desert, wilde and watry Land: that I may see thy power and thy glory, and quench my thirst through the waters of thy mercy?

d Psa. 36. 9 Ioh. 4. 10 13. 14.

I thirst Lord; thou art the wel of life *e*, O fill me: I thirst Lord, I thirst euen for thee the liuing

e Psa. 36. 9

God

God *f*. O when shal I come, & appeare before thy presence! Thinkest thou that I shall see that day? I say that day of gladnes and ioy *g*, that day which the Lord hath made *h*, for vs to reioyce and be glad therein.

O! that is a glorious & goodly day, lasting euer, neuer at an end *i*, wherein I shall heare the voyce of ioy *k*, and thanksgiuing: when I shall heare it said, Enter into thy Masters ioy *l*: Enter into that euerlasting ioy into the house of the Lord thy God, whereas great things be *m* and vnsearchable, and marueilous things without number: Enter into the ioy without sorrow *o* containing everlasting ioy, whereas every good thing is *p* and no evil at all: whereas euery thing which thou wouldest haue is, and nothing which thou wouldest not haue.

f Psa. 42. 2

g Sal. Song 3. 11

h Psa. 118 24

i Re. 21. 25

k Reue. 22. 5

l Re. 19. 1

l Mat. 25 21. 23

m Esa. 51 12.

n Iob 5. 9

o Reu. 7 15. 16. 17 Reu. 21. 4

p 1 cor. 2. 9

There

q Reue. 11 4

There shall be the liuing life q, the sweet life, the louely life, the life alway to be thought vpon. There shall neither be enemy to assault, nor inticement to carry away; but soueraigne and sure securitie, & secure quietnes, and quiet ioyfulnes, and ioyfull blessednes, and blessed euerlastingnes, and euerlasting happines, & the happy Trinitie, and vnitie of Trinitie, & deitie of vnitie, and blessed sight of deitie r, which is the maisters ioy s.

r 1 Cor. 12 14 Reue. 22.4

s Mat. 25. 21. 22

O ioy aboue ioy! O ioy surpassing all ioy! beside which there is no ioy, when shall I enter into thee, that I may see my God t who dwelleth in thee! I will go thither and beholde this marueilous vision.

t Reu. 12. 4

But what keepes me backe? Alas, that my freedom must yet longer be kept from me! O nipping sorow, how long shall it be

be saide to mee, Where is thy God *u*? how long shal it be said to me, Waite, and wait againe? And now, Lord, what waite I for *x*? doe not wee O Lord my God *y*, waite for the Sauiour *z*, euen our Lorde Iesus Christ, who shall change our vile bodie, that it may bee fashioned like vnto his glorious bodie? We looke when the Lord will returne from the bridehouse, to bring vs vnto his mariage *a*.

Come Lorde Iesus *b*, come quicklie. Come Lorde Iesu Christ, come and visite vs in peace; come and deliuer vs out of prison *c*, that with perfect hearts wee may reioyce in thy presence *d*; O come Iesus our Sauiour *e*: thou who all nations do so long for, shew thy face, & we shall be safe. O my light *f*, & my redeemer *g*, come bring my soule out of prison *h*, that I may

u Psa. 42. 3 10
x Psa. 39. 7
y Psa. 7. 1. 3
z Phil. 3. 20 21
a Mat. 22 2. 3. 4. &c.
Reu. 19. 7, 9
b Reue. 22 17. 20
c Esay 42. 7
d Psa. 42. 2
e Phi. 3. 20
1 Tim 4 10
f Ioh. 1. 4. 9
g Iob 19 25
Esa. 43. 14
h Esa. 42. 7

praise

praise thy holy name.

How long shall I wretche bee tossed in the flouds of my mortalnes, crying vnto thee ô Lord, and yet cannot be heard!

O Lord, harken how I crie vnto thee out of this great sea; and bring mee vnto the hauen of euerlasting happinesse

Blessed are they, who hauing passed out of the perill of this sea, haue found grace to arriue before thee the safest harbor. Yea, blessed are they indeed, who haue escaped from sea to shore; from exile to their countrie *i*; from prison to the palace, enioying their wished rest *k*.

Blessed are they, who being crowned with the garland of endlesse glorie *l*, which in this world they sought for by many tribulations *m*, doe now ioy and reioyce euerlastingly *n*.

O happy indeede, yea three and

i Heb. 11. 13 14, &c.
k Reu. 7. 15 16. 17. Reu. 21. 4
l Reue. 2. 10 Reue. 44
m Acts 14. 22
n Reu. 21. 4

and foure times happy are they which quite deliuered from all miseries *o*, do possesse the kingdome of honour *p*, and are sure of the vncorruptible crowne of glory *q*.

O euerlasting kingdome *r*, O kingdom worlds without end, whereas light is, which alway lasteth *s*, and the peace of God that passeth al vnderstanding *t*, in which the soules of the saints do rest *u*, & whereas euerlasting ioye shall be vpon their heads, where they shall obtaine ioy and gladnesse, and sorrow and mourning shall flie away *x*. O what a glorious kingdom is it, where all thy Saints doe raigne with thee *y*, O Lord, clothed with light as with a garment *z*, hauing the crowne of pretious stones vpon their heads.

O kingdome of euerlasting bliss, where thou God the hope of

o Re. 14. 13
p Mat. 25 34
q 1 Pet. 5. 4
r 1 Pet. 1. 4
s Re. 21. 23 & 22. 25
t Phil. 4. 7
u Re. 14. 13
x Esa. 35. 10
y 2 Ti. 2. 11
z Ps. 104. 2

2 1 Ti. 1. 1 of the godly *a*, and the Diadem
b 1 cor. 13 12 of glory are seene of thy Saints
Reu. 22. 4 face to face *b*, reioycing thē on
c Phil. 4. 7 all sides with thy peace, which
d Esa. 35. 10 passeth all vnderstanding *c*.
Reuel. 7. 15 16. 17 There comfort endless *d*, mirth
Reuel. 21. 4 without mourning; health without sicknes; way without weasomnes; light without darkenes; life without death; and all goodnes without any evill is.

There youth never commeth to age, life dieth not, beautie paleth not, loue cooleth not, health decaieth not, ioy withereth not.

e Reu. 7. 15 16. 17 There neither paine is felt *e*: neither groning heard; neither sadnes seene: there alway they enioy pleasure, and evill there is never feared; Because happinesse is there enioyed, which is
f Reue. 2. 4 to see the face *f* of the Lord of
g Psa. 48. 8 Hosts *g* for evermore.
Psa. 59. 5
Psa. 69. 6

Wherefore happy are they whom

whom God hath fetched out of this wretched life, vnto so great ioyes. Vnhappy are wee which saile through the waues of this sea, and by these daungerous gulfes. Vnhappy, I say, are wee whose life is in banishment *h*, and whose way is perillous *i*; we continue as yet in the streames of water, sighing after thee the hauen of the sea.

O our country *k*, O our quiet country, we ken thee a farre off, wee salute thee out of this sea, we sigh after thee *m* out of this vale, and with teares wee tugge hard to come vnto thee, O Christ God of God *n*, the hope of mankind *o*, our strength and refuge, whose brightnes doth inlighten our eyes a farre off, as the beame of the sea star dooth in the darke cloudes of the raging sea; that we may be directed vnto thee in the haue of rest.

h Heb. 11 14.15
i Iob 7.1.&c
k Heb. 11 14.15
l Reu. 21.4
m psl. 42.1.2
n Ioh. 8.42 Ioh. 13.3 Ioh. 16.27 30
o 1 Tim. 1

Heauenly meditations,

O Lord, with thy right hand gouerne thou our ſhippe by the ſterne of thy croſſe, that we periſh not in the waues, and that the tempeſt of water drowne vs not, nor the Deepe ſwallow vs vp: but with the hook of thy croſſe draw vs backe vnto thee our onely comfort, whom wee behold a farre off, as the morning ſtar, almoſt with weeping eyes, looking for vs vpon the ſhore of the celeſtiall country.

Behold, we whom thou haſt redeemed *p*, wee I ſay thy baniſhed as yet *q*, whom thou haſt redeemed with thy precious blood *r*, cry vnto thee; Heare vs, O God of our ſaluation, the hope of all the endes of the earth, and of them that are farre off in the ſea *ſ*.

We abide in the troubleſom ſea, and thou ſtanding vpon the ſhore beholdeſt all our dangers:

p Eſa. 35.10
Gal. 3.15
Tit. 2.14
Reu. 5.9
q Heb. 11 14
1 cor. 25.15
1 cor. 5.6.9
r 1 Pet. 1 18.19
ſ Pſa. 65.5

O

O saue vs, we pray thee, for thy Names sake *t*.

t Psal.44 26 Psal 79.9.

Giue vs grace, O Lord, among these daungers to hould and keepe such a course, that each perill escaped, wee may come safe vnto the hauen both with shippe and merchandise, Amen.

Chap.36.

Againe, touching the glory of our celestiall Country.

VVHerefore when we shall come to thee the Well of wisedome, vnto thee the lasting light, vnto thee the light which cannot be extinguished, so that wee may see thee, not through a glasse darkly *a*, but face to face, then shall our desire bee satisfied. For there shall bee nothing without vs to bee wished for, but thou, O Lord, the

a 1.Cor.13. 12.

b Iam. 1.17 ſoueraign goodnes *b*; who wilt bee the reward of the bleſſed, the Diadem of their glorie, and the euerlaſting ioy vpon their
c Eſa.35.10 heades *c*, bringing peace vnto them both inwardly and outwardly in thy peace vvhich paſ-
d Phil.4.7 ſeth all vnderſtanding *d*. There
e Reue.21.4 wee ſhall ſee thee *e*, loue thee, and praiſe thee.

In thy light we ſhall ſee light.
f Pſa.36.9 For with thee is the wel of life *f*: and in thy light wee ſhall ſee light.

And what manner of light? A light vnmeaſurable, a light without bodie, incorruptible, incõprehenſible, a light which faileth not *g*, a light vnquenchag Eſa.35.10 Reue.7.15 16.17 ble, vnapprochable *h*, vncreate, a true light, an heauenly light;
h 1 Ti.6.16 which lightneth the eyes of Angelles; which confirmeth the ſtrength of the righteous,
i Iam. 1.17 which is the *i* light of lights, & the

the fountain of life *k*, which is none other thing, but euen thou, O Lord my God *l*.

k Psa.36.9

l Psa.7.1.3

For thou art the light in which light we shall see light *m*, that is thy selfe in thy self in the brightnes of thy countenance, when we shall see thee face to face *n*.

m Psa. 36.9

n 1 Cor.13 12

What is it to see thee face to face, but euen, as the Apostle saith *o*, To knowe euen as I am knowne: to knowe thy truth and thy glorie?

Reu.22.4

o 1 Cor. 13 12.

To know thy face is to know the power of the Father; the wisedome of the Son; the mercie of the holy Ghost; and the single and simple essence of the glorious Trinitie.

p Mat.16. 16 Act.14.15 Rom.9.26

For to see the face of the liuing God *p*, is the chiefest happines, the ioy of angels, and of all Saints *q*, the reward of eternall life *r*, the glorie of the spirits *s*, euerlasting ioy *t*, the crown

q Mat.25 21.23

r Iam.1.12

s Rom.8.18 Coloss.3.4

t Esa.35.10

of glory *u*, the garland of felicity *x*, rich trāquillity *y*, the goodly peace *z*, inward and outward delectation *a*, the paradise of God *b*, celestial Ierusalem *c*, the blessed life *d*, perfect happines *e*, the ioy of perpetuity; the peace of God, which passeth al vnderstanding *f*.

This is full happines indeed, and all the glorie of man, euen to see the face of his God *g* : to see him that made heauen and earth *h* : to see him that hath made man *i*, that hath saued man *k*, that hath glorified man *l*

Man shall see God in knowing him : like him in louing him : and praise him in possessing him. For he shall be the heritage of his people *m*, of his holie people, of the people whom he hath redeemed *n*. He shall bee the possession of their felicity, he shall be the reward, and

u Reue.2.10
x 1 Cor.9 24.25
y Heb.3.18
z Reu.14.13
a Reu.7.15 16.17.
b Lu.23.43
c Gal.4.26 Reue.3.12 Reu.21.2.10
d Gal.6.8
e Esa.35.10 Re.21.4.29
f Phil.4.7.
g 1 cor.13.12 Reue.21.4.
h Gen.1.1 Act.4.34. Heb.1.2.10
i Ge.1.26.27 1 Psa.100.3
k phil.3.20
l Rom.8.30
m Psa.28.9 Psa.33.82
n Gal.3.13 1 pet.1.18 Reuel.5.9

and recompence of their hope. I will be, saith he *o*, thine exceeding great reward. For great things beseem a great person. o Ge.15.1

In good sooth, O Lord my God *p*, thou art much greater than all gods *q*; and thy reward is exceeding great *r*. p Ps.7.1.3 q Exo.18.11 r Gen.15.1

Neither art thou great, and thy reward little: but as thou art great, so is thy rewarde great. For thou art not one thing, & thy reward another.

But thou thy selfe art exceeding great: thou thy selfe art an exceeding great reward *s*. Thou thy selfe art both the crowne, and the crowner: the promise, and the promiser: the gift, & the giuer: the rewarder *t*, and the reward of euerlasting blisse. s Gen.15.1 t Re.2.7.17

Thou art then the crowner, & the crowne, O my God, and the diademe of mine honour ador-

u Pſ. 42. 1. 2
x Ioh. 17. 3
Reu. 2. 24
y 1 cor. 13. 12
x Deut. 6. 4
Mal. 2. 10
a Mat. 16. 15
Act. 14. 15
Rom. 9. 26
b Ge. 35. 11
Reu. 4. 8
c Pſ. 86. 10
Eſa. 37. 16
20
d Col. 3. 15
1 Tim. 1. 17
e Iob 25. 8
f Ier. 32. 18
g Io. 3. 16. 19
1 Ioh. 4. 8. 9
h Heb. 1. 2. 3
i Heb. 13. 8
k Ro. 1. 1. 3. 7
1 Cor. 16
22. 23. 24
l Ioh. 6. 29
38

ned with glory, the brightneſs comforting, the light renewing, the glory adorning, my great hope, the deſire, and thing deſired *u* from the hart of all Saints.

Thy ſight therefore is all the recompence, all the reward, all the ioy which we looke for.

For this is eternall life; this, I ſay, is thy wiſedome: this is eternall life *x* that we know thee to bee the onely true GOD, and whom thou haſt ſent Ieſus Chriſt.

So that when we ſhall ſee thee *y* the only true God *z*, liuing *a*, almighty *b*, ſimple *c*, inuiſible *d*; who can neither be contained *e*, nor comprehended *f*: & thine only begotten Sonne *g*, of one ſubſtance with thee *h*, and coeternall *i*, euen Ieſus Chriſt our Lord *k*, whō thou didſt ſend into the world *l*, for our ſaluation in the power of thy holy ſpirit:

rit: three persons *m*, and but one in substance: an holy *n*, and God alone *o*, beside whome there is no God *p*, then we shall haue what now we seek, namely, eternall life *q*, euerlasting glory *r*, which thou hast prepared for them which loue thee *s*, and laid vp for them that feare thee: and wilt giue to them which seek thee *u*, I say, which continually do seek thy face.

And thou, O Lord my God, which didst take me out of my mothers bowells *x*, which recommended me into thy hand, suffer mee not any more, I beseech thee, to bee distracted so on euery side: but bring mee from outward things vnto my selfe: and from my selfe to thee, that mine heart may alway say vnto thee, My face hath sought thee out: Lord I will seeke thy face *y*, the face of the

m Mat. 3. 16 17
Mar. 1. 10 11
Lu. 3. 21. 22
n Leuit. 11 44. 45.
Reu. 16. 5
o Esa. 37. 16 20
p Deut. 33 26
q Gal 6. 4
Reu 2. 7.
r Reu. 21 4. 23. &c.
s 1 cor. 2. 9
t Psa. 35. 19
u Psa. 24. 6
x Psa. 71. 8
y Psa. 27. 8

z Psa. 59. 5 Lord of hosts z, wherein all the euerlasting glorie of the Saints consisteth.

The sight whereof is eternall life, and the euerlasting glorie of thy Saints.

Wherefore let mine heart reioyce, that it may feare thy Name. Let the heart of such as a Psa. 24. 6 seeke the Lord *a*, reioyce: but much more the heart of such as finde him.

For if there be ioy in seeking, how great shall bee the ioy in finding? Wherefore I will alway earnestly seeke thy face, yea vncessantly will I seeke the same, if happely the gate and doore of righteousnes may be b Ps. 118. 19 opened vnto mee *b*, that I may c Mat. 25 21. 23 enter into my Masters ioy *c*. This is the gate of the Lord *d*: d Psa. 118 20 the righteous shal enter throgh the same.

Chap.

Chap. 37.
A praier vnto the holy Trinity.

O Blessed Trinity, three *a* coequall and coeternall persons, one *b* very *c* God, Father *d*, Sonne *e*, and the holy Ghost *f*, which alone inhabitest the eternity *g*, & the light that no man can attaine vnto *h*: who hast made the earth by thy power *i*, and rulest the world by thy wisdom.

Holy, holy, holy *k*, Lord God, of Hostes, dreadfull *l* & mightie *m*, and righteous *n*, and mercifull *o*, and wonderfull *p*, who art to be praised *q*, and to be loued *r*.

One God *s*, three persons *t*, one essence, power, wisedome, goodnes,

a Mat. 3. 16 17. Mar. 1. 10. 11 Lu. 3. 21. 22.
b Deut. 6. 4. 2 King. 19 15. 19.
c Iere. 10. 10 2. Chr. 15. 3
d Mat. 11. 25 Mar. 13. 32
e Ioh. 3. 16. 19.
1 Ioh. 4. 9
f 2. Cor. 13. 13
g Esa. 57. 15
h 1. Ti. 6. 16
i Ier. 51. 15
k Esa. 6. 3
l Deu. 7 21
m Ex. 20. 5
n Ps. 116. 5
o Exo. 34. 6
p Ps. 8. 1. 9. q Ex. 15. 11. 1. r Deut. 6. 5. 2 Kings 9. 15. 19. s Deu. 6. 4. t Lu. 3. 21. 22.

goodneſſe, and one vndiuided Trinitie: Open to mee, which call vnto thee, the gate of righteouſnes *u*, & when I am come in, I will praiſe the Lord.

u Pſa.118.8

Lo, moſt honorable houſholder, I a poore begger knock at thy doore; command the doore to bee opened vnto mee which knock, who haſt ſaid *x*, Knock and it ſhall be opened.

x Mat.7.5

For doubtleſſe the groanes of my pained bowels, and the cry of the teares of mine eyes knock at thy gate, O moſt mercifull father.

O Lord, my whole deſire is before thee *y*, and my ſighing is not hid from thee.

y Pſa.38.9

O Lord, hide thy face no longer fro mee *z*, neither caſt thy ſeruant away in diſpleaſure.

z Pſa.27.9

Moſt mercifull Father, heare the complaint of thy Son, and reach him thine helping hand, that

that it may bring me out of the horrible pit *a*, out of the lake of miſerie, and from the mirie claie, that I periſh not in the ſight of thy pitifull eyes, and in the preſence of thy bowels of mercie; but may eſcape vnto thee my Lord God *b*, that I may ſee the riches of thy kingdome, and euermore beholde thy face *c*, and ſing praiſes to thine holy name.

O Lord, which doſt wondrous things *d*, comforteſt mine heart through the remẽbrance of thee, and inlightneſt my youth, caſt mee not off in that time of mine age *e*, but reioyce all my bones, and renew my ſtrength like the Eagles *f*.

a Pſa. 40. 2

b Pſa. 7. 1. 3 Mat. 4. 7. 10

c 1 Cor. 13 12 Reue. 22. 14

d Iſa. 72. 18

e Pſa. 71. 9

f Pſa. 103. 5

FINIS.

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ny of the Stationers.
1621.

IN this place both to ſatisfie thee (beloued) and that thou alſo the better maieſt (if it pleaſe thee) anſwe remine aduerſaries, I thinke it my part to ſhew the reaſons of my tranſlating, correcting, & adorning this Book. For ſome perhaps, to trā-ſlate that which is once done already, will thinke ie vanitie, to amende that which no godly man would euer enterpriſe to correct, will iudge it preſumption, and to adorne that which was (though often imprinted) yet neuer ſo put forth, will deeme it curioſitie. And ſo I ſhal be coũted vaine for my tranſlating, ouerbolde for my correcting, and verie curious for my quoting this book. It ſtands me therfore vpõ to ſhew the cauſes of doing what I haue donw: herein I will bee the more briefe, becauſe elſe-where I haue ſomwhat touched the generall points: and what there I haue ſpoken, hath apt relation vnto this place. *In the Epiſtle dedicatorie before S. Auguſtines priuate talke with God, and alſo in the ſecond Epiſtle before the Imitation of Chriſt.*

And

Causes why this booke was translated, being in English before.

And first for my translation, to ouerpass in silence the wel acceptatiõ of Saint Augustins priuate talk with god, by the godly zealous, for whose sake I did bestow my paines, and the approbation of the same by the honourable of famous memorie master Secretarie Wilson, for whose iudgement sake chiefly, which I knew was verie learned and sound, I chose him to be a patron thereof, sufficient causes both to encourage me to go forward, and to cleare me frõ all suspicion either of vanity, presumption or curiositie for doing as I haue done, I say, the rather I put this booke into English, for that I saw the other, before in our Vulgar tongue (whosoeuer was the translator of the same, or what copy soeuer the Printer followed) was verie vnperfect; as by comparing this my translatiõ with the other in English, and both with the Latine copie may easily appeare: & therefore that neither the aduersarie might haue iust occasion to carpe, nor the godlie to complaine hencefoorth that it is not perfected, I thought

thought good faithfully to translate the same. Furthermore, were nothing at all (as more than halfe was) left out, yet good cause I had to trãslate it, both because of the errours therin cõtained, which were necessarily to be corrected, & of the manifold sentẽces of holy Scripture cõprehended therin, which were needfull to be quoted. So that both that the godly might not be either infected, or offended by the one, & that many might be allured to read, and in reading confirmed by the other, I tooke the translation thereof vpon me: for otherwise neither could the faults be rightly amended, nor the places duly applyed.

Causes of correcting this booke.

Secondarily, my correcting of this book, I haue hope, no good man wil mislike. For I did it not rashly of presumption, but with the testimony of a good conscience, with the warrant of God his word, & after the example too of such, who for dooing the like are not dispraised. For if the Spirit of God command vs, *To trie euery Spirit* b, *to try all things, and to keep*

b 1 Ioh. 4. 1

c 1 The. 5 21 *keepe that which is good* c, *to doe all things vnto edification* d, not vnto the
d 1 Cor. 14 26 destruction of soules; and if both those noble and goodmen of Berœa did examine the doctrin euen of the
e Act. 17. 10 Apostles themselues *e*, and diuers godly men in our age haue tryed and purged the writings of other men, and that to the great benefit of the Church and their owne commendation; I trust I am not blame worthy for trying, and for choosing that which good *is*, and refusing that which either might infect, or be offensiue to the godly; but should doe very ill, both against God, against man, and against my conscience too, if I did not so; hauing both so holy a commander to obey, and so worthy examples to imitate. Againe, by the censure euen of any indifferent iudge, I may with as good, and better authoritie eyther quite omit, or Christianly conuert that which is ill vnto good purpose, than some euill disposed persons either altogether leaue out, or wickedly change that which good is, to the ingrafting of ill opinions

opinions, as did both *Io. Baptista Fick'erus* a Papist in his handling that book intituled, *De iure Magistratus in Subditos*: and also *Iohan. de Alos* another Papist, in corrupting the holy Psalmes of Dauid, & applying them most sacrilegiously vnto the Virgin Marie. And this briefly for my correction in generall.

What things corrected.

Now furthermore would be shewed particularly what I haue corrected, how I haue corrected the same, and why. The places which I haue corrected, be either manifestly erronious, or scapes vnwittingly (for so charitie & circumstances will me to iudge) committed.

Faults manifestly erronious.

Of the former sort be praiers which tend either to make works meritorious, as where among other things petition is made by the Author, that he may *Amando mala sua redimere* f, and haue tears granted, *Quæ peccatorum possint dissoluere vincula* g: or to make Saints intercessors for vs, as dooth this prayer vnto the house of God, *Tu die, tu roga Deum, vt dignum me faciat participationis gloriæ tuæ* h:

f Med. cap. 1

g Med. cap. 40

h Med. cap. 20

againe vnto the same house of God, *Adiuvent me merita tua, subveniant prauitati meæ sanctæ & purissimæ orationes tuæ quæ inefficaces apud Deum nullatenus esse possint* i: so doth this, *Da mihi effectum petitionis & desiderij mei, intercedente, & orante, et impetrante gloriosa virgine, genitrice tua Maria domina mea, cum omnibus sanctis* k: & this, *Da mihi gratiam lacrymarum, &c. propter merita, & orationes eorũ, qui tibi placuerunt, & devotissime servierunt* l: and this especially, *Exaudi nos Trinitas sancta, & conserva ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem confessorum, per castitatem Virginum, & per intercessionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* m: or prayers finally either vnto the dead, as is both the whole 24. chapter, after the Latine copie, and these also in another place n, *Sancta & immaculata virgo, Dei genetrix, Maria, & mater Domini nostri Iesu Christi, interuenire pro me digneris apud illum, cuius meruisti*

i Med. cap. 20

k Med. cap. 25. & 36

l Med. cap. 36

m Med. ca. 40

n Med. cap. 40

meruisti effici templum S. Michael. S. Gabriel, S. Raphael, S. chori Angelorum, Archangelorum, Patriarcharum, atque Prophetarum, &c. vos rogare præsumo, vt pro me culpabili ipsi Deo supplicare dignemini, quatenus de faucibus diaboli, & de morte perpetua merear liberari: or praiers for the dead, as this is, *Præsta domine, &c. defunctis fidelibus requiem sempiternam* o. Againe, p *Omnibus etiam Christianis defunctis adiutorium præstare digneris, & defunctis fidelibus absolutionem & requiem sempiternam per æterna secula.*

o Med. cap. 40

p Med. cap. 40

Of the later sort be these especial- lie, and such like words in one chapter q: *Respice clementissime rex qui patitur, & reminiscere beningnus pro quo patitur, &c. Candet nuda pectus, rubet cruentum latus, tensa arent viscera, &c.* and these and such like in another r: *Ego inique egi, tu pœna multaris: ego inique egi, tu torturæ subijceris, ego superbiui, tu humiliaris, ego tumui, tu attenuaris, &c* Such is the whole 19. cha. in a manner after the Latine copy: and finally, so be these and such like (for to recite all the

Scapes vnwittingly committed.

q Med. cap. 6

r Med. cap. 7

words, I thinke it not conuenient) in anoeher ſ, *Hei mihi quia videre non potui Dominum angelorum, humiliatam ad conuerſationem hominum, &c. Vtinam cum fœlice Ioſeph Dominum meum de cruce depoſuiſſem, aromatibus condiſſem, in ſepulchro collocaſſem, &c.* In which my correction, I haue had ſpeciall care to leaue as little out as might be; & therfore did I thinke it better to change vnto good purpoſe that which is cõtrary vnto the Chriſtian faith, where aptly I could ſo do, than quite to omitte whatſoeuer was amiſs. In which reſpect I haue changed the 24. cha. after the Latine copie, in my tranſlatiõ the 23. which is a prayer vnto ſaintes, as alſo theſe words, *Propter merita, & orationes, &c.* and applied them vnto Chriſt. The other errors I haue quite left out. Likewiſe among the ſcapes, ſom things I haue omitted, and ſome things I haue changed. I haue omitted the whole 19. chap. in the Latine copy, which is the cauſe I haue one chapter leſs in my tranſlation, than is in the Latine, and alſo theſe wordes, and

ſMed.ca. 41

Manner of correcting this Book.

Med.ca. 36

& the reſt tending to the like effect; u *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuerſationem hominum, &c. Vtinam cum fœlice Ioſeph, dominum meum de cruce depoſuiſſem, aromatibus condiſſem, in ſepulchro collocaſſem, &c.* That which I haue altered are the reſt ſpecified before: the only difference betweene the Latine copie and mine in thoſe places is, for that I turne the preſent tenſe into the preterperfect tenſe which agreeth to the truth. u Med. ca. 14

It remaineth now that I doe yeeld the reaſons why I haue corrected theſe faults. And firſt for the errors: the chiefeſt cauſes of my correcting them was, for that they be contraie to Scripture, and might both infect the ſimple, and coole the zeale euen of the ſtrong: but another was, becauſe I ſawe many places in this book did ouerthrow them quite. As firſt the places for merits are ouerthrown, as by the other, ſo eſpecially by theſe, *I acknowledge that no penance can ſatisfie for my ſinnes* x: and againe *If thou examineſt my righteouſnes, lo, I* x Au. praier ca. 38. p. 193

Speciall reaſons of correcting the errors & ſcapes in this Book.

y Au. praier ca. 39. p. 201

ſtink like a dead carion y. Secondlie, interceſsion vnto Saints, with praying vnto the dead is ouerthrowne, by theſe and ſuch like places; *What other interceſſor ſhould I direct vnto thee but*

z Au. praier cap. 22

euen him z *who is the reconciliation for our ſinnes, and ſitteth at thy right hand making requeſt for vs? For what is it to*

p Au. in the ſame chapter pag 21

call vnto the truth in truth a, *but euen to call vnto the Father in the name of the Sonne* (not of Saints)? *There is nothing behinde to adde: for I haue ſent*

b Au. praier ca. 8. p 35

mine whole hope vnto thee b. *I haue directed thy beloued Sonne mine aduocate vnto thee: and I haue ſent thy glorious child to be a mediator betweene me and thee: I haue ſent I ſay an interceſſour, through whom* (not through *Marie* or any other Saint) *I hope to get pardon. For what is more acceptable* c *then to*

c Au. praier pag. 21

call vpon the begetter in the name of his onely begotten, to moue the Father vnto mercy in the recordation of his Sonne, to mitigate the wrath of the King, through naming of his deare childe, &c. Thirdly, praying that the faithful departed out of this life, may haue reſt, is alſo in diuers places ouer-throwne, as where

where it is ſaid d, *Happy is the ſoule which departing from the earth y. h. die goeth directly into heaven, ſecure it is & quiet &c. O happy are al thy Saints, O Chriſt, which haue paſſed ouer the Sea of this mortalitie, and attained vnto the haven of perpetual quietnes, ſecurity and peace, where they are at reſt, & alwaies ioyful and merry* And therfore conſidering this contrariety of the Author, I thought it beſt to publiſh thoſe things which were conſonant to the true faith, and to omit whatſoeuer ſauoured eyther of hereſie or ſuperſtition.

d Auguſt. praier cap. 22. p. 87

e Auguſt. praier. cap. 23. p. 90

And for the eſcapes, I am to yeeld the ſame reaſon, which I haue given for my correcting the errors. For as they, for the moſt part, bee contrary vnto the Scriptures, ſo be diuers places in this booke, as eaſily I could ſhew againſt them. I except only the ſcapes cõtained in the 41. chap. after the Latine copie: the which as alſo the other ſcapes & errors I am perſwaded were the Author living, hee would gladly either amend himſelfe, or ſuffer them to be reformed. I ofte make

make mention of the Latine copie, becauſe that hath one Chapter more then this hath: which commeth to paſſe by leaving out the 19. Chapter.

Cruſes of quoting this booke with places of Scripture

Thirdly,& laſt of all,I haue adorned this book with places of Scripture,both to ſhew from whence that which good is, both is and ought to be taken: and alſo to moue the zealous Chriſtian the more earneſtly to read this book. For when it is apparent, that prayers & meditations be deriued out of the pure fountaine of Gods holy word,many are not a little not onely pricked forward vnto the reading, but alſo ſtrengthned & comforted much in mind, whē they doe read them.

Which being ſo, I truſt thou wilt accept my trauell in good part, & at the leaſtwiſe read this book as diligētly now,being both made perfect, corrected and adorned,as earſt thou haſt done, whē it neither had ſo many praiers in it by half as now it hath, nor was ſo pure from error, nor ſo authoriſed with the warrāt of Gods word for the comfort of the ſoule as now it is.

And

And thus I commend both thee & my ſelf into his hands who hath not onely made, but alſo redeemed vs for his owne glory and praiſe.

The 10 *of Iune, An.* 1581.

Yours in Chriſt,

Tho. Rogers.

A right Christian Treatise, contayning many holy and heauenly Meditations: Written as it is thought, by that reuerend Father, S. Augustine.

Chap. 1.

A prayer vnto Almightie God, for grace to lead a new life according to Gods holy word.

O Lord my God [a], giue mee grace from the verie bottome of mine heart to desire thee; in desiring, to seeke thee; in seeking, to find thee; in finding, to loue thee; in louing, vtterly to loath my former wickednesse. [a] psa. 7. 3. psa. 18. 1.

O Lord my God, giue I beseech

ſeech thee to mine heart repentance, to my ſpirit contrition, to mine eies a foũtain of teares, to mine hands liberalitie vnto the poore.

O my King *b*, quench in mee the deſires of the fleſh, and inflame within my breaſt the fire of thy loue.

b Pſa.5.2

Driue away from me the ſpirit of pride *c*, O my redeemer *d*, and of thy mercie beſtow vpon me the treaſure of thy humility.

c Eccl.3.4
d Mat.20 21

O my Sauiour *f*, remoue from my minde the rage of wrath, and gratiouſlie giue mee the ſhield of patience.

e Mat.15 21
f Luke 9.56

Plucke euen from the verie roote of mine heart the rancour of malice, O my Creator *g*: and make mee to enioy the ſweetneſſe of a quiet minde.

g Gen.1.16

Giue me (O moſt louing Father *h*) a ſounde faith, a right hope, and a conſtant loue.

h Mat.6.9

O my gouernour *i*, driue away

i Eccl.23.8

way farre from mee all vanitie; and ſuffer mee to haue neither an vnconſtant minde, nor a wandring heart, nor a ſcurrilous mouth, nor a proude looke, nor a greedy belly, nor a ſlaundering tongue, nor itching eares after curioſitie, nor a couetous mind after riches *k*, nor polling hands to abuſe my power, nor ambitious motions to get vaine glory: let both curſed hypocriſie, and poyſoned flatterie, and proud contempt of the poore, and violent oppreſsion of the weake, let both burning couetouſnes, and cankered enuie, with damnable blaſpheming of thy Name, be alwaies farre from thy ſeruant.

k Pſa. 119

O my Maker *l*, make a large diſtance betweene me & raſhneſſe, betweene mee and wickednes, betweene me and frowardnes, betweene me and vnquietnes, betweene mee & idlenes,

l Pſa. 139.

nes, betweene me & drousines, between me and blockishnes.

Grant that my heart proue not blinded, my senses obstinate, my manners sauage: but let me delight in goodnes, and follow counsell, and neuer loose the bridle of my tongue, nor cruelly make a prey of the poore, nor violently oppresse the weak, nor vniustly slander the innocent, nor negligently regard inferiours committed to my charge.

Finally, let me vse neither crueltie towards my seruants, nor treacherie towards my friends, nor violence vpon my neighbors. O my God, my mercifull God, *m*, euen through thy beloued Sonne *n* I beseech thee, giue mee grace to exercise my selfe in the works of mercie, and in godly cogitations, namely, to weep with them that weep, *o*, to instruct such as goe astray *p*, to helpe

m psa. 59. 17
n Eph. 2. 18
o Ro. 12. 15
p Iames 5. 9

helpe the afflicted *q*, to cherish the poore *r*, to comfort the sorrowfull *s*, to relieue the oppressed, to nourish the hungry, to refresh them which mourne, to forgiue my debtors *t*, to pardon them which haue hurt mee *u*, to loue them which hate mee *x*, to render for euill good *y*, to despise none *z*, but to honour all *a*, to imitate the vertuous *b*, to shunne the wicked *c*, to embrace vertue *d*, to flie sinne *e*, in aduersity to be patient *f*, in prosperity to be continent, to set a watch before my mouth *g*, and a seale of wisedome before my lips, to despise earthly *h*, and to couet after heauenly things *i*, Amen.

q Mat. 25. 35
r Esa. 58. 7
s Mat. 25. 35
t Mat. 6. 12
u Ro. 12. 19
x Mat. 5. 44
y Ro. 12. 19
z pro. 14. 21
a Ro. 12. 10
b 1 co. 11. 1
c pro. 4. 14
d psa. 5. 9
e 1 Pet. 3. 9
f Rom. 5. 3
g Ec. 22. 27
h phil. 3. 7. 8
i Col. 3. 1. 2

Chap.

Chap. 2.

An accusation of mans vnworthinesse, and a commendation of Gods infinite mercy.

a Gen. 1. 29 THus my Maker *a*, I haue asked much, and yet haue deserued nought.

I confesse, yea alas I confess, that not onely I deserue not those blessings which I doe require, but also do deserue many Iob 10. 8 exquisite torments *b*.

Notwithstanding, euen pub- c Mat. 21. 31 licans *c*, harlots, and theeues *d*, d Lu. 23. 40 who in a moment, plucked from out the iawes of the enemy, are taken into the armes of the shepheard, doe embolden mee to doe as I doe.

e Gen. 1. 1 For albeit thou O God, maker f Psa. 148. 1 of all things *e*, art wonderfull in g Reu. 15. 3 all thy works *f*, yet art thou most won-

wonderfull in the works of mercy: therefore didſt thou ſay by one of thy ſeruants *g*; His mercies are ouer all his works. *g* Pſa. 14.19

And although thou ſpeakeſt this but of one, yet we truſt it is meant of thy whole people; My loving kindneſs will I not take from him *h*. For thou deſpiſeſt none, thou caſteſt none away, thou abhorreſt no man, vnleſs it bee him who madly abhorreth thee. Hence it is, that beeing moved, thou ſtrikeſt not; but if they ſurceaſe, thou poureſt thy bleſsings vpon them which prouoked thee. *h* Pſa. 71.14

O my God, the horne of my ſalvation *i*, and my refuge, I, wretch that I am, haue prouoked thee: I haue done euill in thy ſight, I haue ſtirred vp thine anger: I haue deſerved thy diſpleaſure, I haue ſinned, and thou haſt ſuffred; I haue offended, yet thou beareſt with me. *i* Pſa. 18.21

If

k Ec. 18. 21
l Lu. 15. 16

If I repent thou spareſt *k*: if I return, thou imbraceſt *l*; yea, beſide all this, though I deferre, thou waiteſt.

Thou reclaimeſt him which wandereth, thou inviteſt him that reſiſteth, thou lookeſt for him that ſleepeth, & him thou imbraceſt which returneth.

Thou teacheſt the ignorant, thou comforteſt the penſiue, thou liftеſt vp from deſtruction after a fall, thou giveſt to him

m Mat. 7. 7

that asketh *m*; he that ſeeketh, findeth thee, and thou openeſt to him which knocketh.

Lo, O Lord God of my ſalva-

n pſa. 13. 46

tion *n*, what I ſhould ſay for my ſelfe, I know not; and how I may anſwere, I am ignorant: without thee there is no refuge, from thy ſight no ſecret place

o pſa. 139. 7
p Deu. 10. 10

can hide *o*, thou haſt ſhowne me a way to liue well *p*, and giuen mee knowledge how to walke, thou haſt threatned mee

hell

hell fire *q*, and thou haſt promiſed the glorie of Paradiſe *r*.

q Eze. 18. 13
r Rom. 2. 10

Now O Father of mercies, & the God of all comfort *ſ*, pearce my fleſh with thy feare, ſo that by fearing, I may eſcape ſuch things as thou dooſt threaten; and reſtore to mee the ioy of thy ſaluation *t*, that by louing I may taſte the felicitie vvhich thou haſt promiſed *u*.

ſ 2 Cor. 1. 3
t pſa. 51. 12
u 1 Cor. 2. 9

O Lord, my rock and my fortreſs *x*: my God, my refuge, & my Sauiour *y*: put thou in my remembrance the things which I ſhould conceiue of thee, teach me by what words I may call vpon thee, inſtruct me with what good works I may pleaſe thee.

x pſa. 17. 3
y pſa. 18. 2

For I knowe, indeed, I know one good worke, wherein thou art much delighted; and another which thou dooſt not deſpiſe. Thy ſacrifice is a contrite ſpirit *z*; a contrite and a broken heart,

z pſa. 51. 17

heart, O GOD, thou doe ſt not deſpiſe.

a Pſa. 11.2 O my God mine helper *a*, enrich mee with theſe thy giftes, with theſe defenſes arme thou me againſt the enemy; let this bee the water to quench the flames of ſin, reach out of thy goodneſſe this refuge againſt the paſsions of my deſires.

b Pſa. 140.7 O Lord God, the ſtrength of my ſaluation *b*, let me not be of that number vvhich for a time beleeue, but when temptation c Luk. 3. 18 commeth, goe backe *c*.

d Pſa. 104.7 Couer thou mine head in the day of battell *d*, O mine hope in affliction, and my ſaluation in the time of trouble *e*.

e Pſa. 27.1 Thus, O Lord my light & my ſaluation, what I neede I haue asked: & what I feare, thou art priuie of; but my conſcience gnaweth, and the ſecret cogitations of the heart reproueth my boldneſſe, and what loue miniſtreth,

ſtreth, ſeare ſcattereth: zeale ſtirreth vp, feare checketh; my wicked deedes ſtrike a terrour: but thy goodnes maketh bold; thy mercie incourageth, my wickednes keepeth mee backe: and to ſay more truly, the fantaſies of vices come freſh into my remembrance, which beate backe the boldneſſe of preſumptuous minds.

Chap. 3.

A complaint of a ſinner, vvhoſe praier God heareth not in reſpect of his diſobedience.

FOr hee that is woorthie hatred, how can hee require mercie! hee which hath deſerued paine, how can hee deſire glorie!

He prouoketh the Iudge, that laying ſatisfaction for his offence apart, ſueth to be honoured vvith rewards. VVho ſo is condemned

condemned to puniſhment, is too bolde with the King, if hee ſeeke to bee crowned with an vndeſerued garland. That fooliſh childe dooth prouoke the ſweet affection of his louing father vnto wrath, that after reproches offered, will vſurpe the dignitie of inheritance, before hee haue repented him of his fault.

O my God *a*, why cal I not to minde what I haue done? I haue deſerued death, and I beg life. I haue moued my King *b*, whoſe aſsiſtance impudently I doe craue: I haue deſpiſed the iudge *c*, and yet raſhly I beſeech him to bee mine helper. Proudely I haue refuſed to heare my father, whom notwithſtanding I preſume to haue mine helper. Wo is me, how late doe I come! alas alas, how ſlowly doe I haſten! wo is me, becauſe I runne after woũds, refuſing being whole to auoid

a Mal. 2. 10

b pſa. 5. 2

c Iob 9. 15.

auoid the darts. I haue neglected to foreſee the daies, but now am troubled ſtanding at deaths doore. I haue encreaſed my wounds, becauſe I haue not feared to adde ſin vnto ſin.

With a freſh wound I haue embrued my ſcarres, becauſe I haue augmented mine old ſins by my daily tranſgreſsions, and what God by his medicines had healed, I by my frantick ſcratching haue opened.

The skin which going ouer the wounds did hide the diſeaſe, through the breaking out of the corruption, is become rotten, in as much as wickedneſs vſed againe, made the mercy once granted to be of none effect.

For I knowe it is written, At what time ſoeuer the righteous man ſhall commit wickedneſs, all his righteouſneſſe which hee hath done, ſhall not bee mentioned d. Now, if the righteouſneſs

d Eze. 18. 24

neſs of a righteous man through ſinne ſhall bee forgotten, how much more ſhal the repentance of a ſinner turning againe vnto wickedneſs? How often haue I as a dogge returned vnto
e Pro 26.11 vomit *e*, and like a ſow wallow-
f 1 Pet.2.12 ed in the mire *f*? I acknowledge, becauſe for mee particularly to remember all, it is impoſsible, I haue taught many to ſinne, which knew not what ſinne meant: many that were bent to ſinne, I haue perſwaded thereunto: ſuch as haue reſiſted, I haue compelled, and haue conſented to ſuch as haue gone about wickedneſſe. Snares I haue laide for them which haue kept the right way, and haue made a pitte for ſuch as haue fought the ſame; yea, I made no conſcience of committing ſinne, and feared not to forget thy lawes.

g Eſd.1.36 But thou a righteous iudge *g*, ſealing

sealing mine iniquitie vp as in a bag *h*, lookest narrowly vnto all my paths, and numbrest all my steps. h Iob 14.17

Thou hast held thy peace, thou hast alway been silent *i*, thou hast beene patient a long time: but, out alas, one day thou wilt cry like a womã in trauel *k*. i Psa. 50.21 k Esa. 41.14

Chap. 4.

How God the righteous Iudge should be feared.

O Lord, God of Gods *a*, of great kindnes *b*, I knowe how thou wilt one day appeare *c*: I know thou wilt not keepe silence *d*, at what time the fire shall deuour before thy face, and a mighty tempest increase about thee: when thou wilt cal the heauen aboue, and the earth to iudge thy people: and lo, all my sinnes shall bee laide open *e* before so many thousand peo- a Deut. 18 17 b Ioel 2.13 c Act. 1. d Psa. 50.5 e 1 Cor. 4.5

ple, and not only all my wicked deedes, but alſo all mine euill thoughts, and wordes ſhall bee manifeſt before all the companies of Angels.

So many iudges then ſhall I wretch ſtand before, as haue excelled in well dooing. So many ſhall giue ſentence to my confuſion, as haue ſhewed mee examples to liue vprightly. So many ſhall be witneſſes to conuince mee, as haue both inſtructed mee with their godly exhortations, and prouoked mee vnto imitation by their righteous dealing.

O my Lord, I know not what to ſay; I cannot tell what anſwere to make: and being now in extream peril, my conſcience troubleth, my ſecret cogitations torment, my couetouſneſſe fettereth, my pride accuſeth, mine enuy hateth, my luſt inflameth, my riotouſneſs troubleth,

bleth, my gluttony ſhameth, my drunkenneſs confuteth, my detraction teareth, my diſcord parteth, my anger diſquieteth, my lightneſſe diſſolueth, my ſloth oppreſſeth, my hypocriſie deceiueth, my flattery breaketh, my fauour lifteth vp, my ſlaunder pricketh me.

Behold, my deliuerer from the fierce nations, behold vvith whom I haue liued, with whom I haue ſtudied, with whom alſo I haue kept promiſe from the day of my birth.

The ſtudies which I delighted in, doe now condemne me; which once I praiſed, diſpraiſe me now. Theſe are the friends vpon whō I reſted, the teachers to whō I liſtened, the maiſters whom I ſerued, the counſellers whom I beleeued, the citizens vvith vvhom I dwelled, the companions vvhom I conſented vnto.

f Pſal. 5.2 Alack, my king and my God *f*, that my freedome is ſo long kept from me. Alack O my light *g*, that I haue remained vvith the dwellers of Kedar *h*. And ſeeing holy Dauid hath ſaide, Too long *i*; how much more may I vvretch ſay, My ſoule hath too long been a ſtranger?

g Pſa. 27.2
h Pſa. 120
i Pſa. 120. 6

k Pſa. 18. 1. 2 O God my ſtrength *k*, in thy ſight ſhall none that liueth bee iuſtified *l*. My truſt is not in the ſonnes of men. Whom vvilt thou finde righteous *m* if thou iudge without mercie? And vnleſſe in fauour thou preuent the vvicked, there vvill not bee to glorifie the good.

l Pſa. 143. 2

m Ro. 3. 20

For I doe beleeue, O my ſaluation *n*, vvhich thing I haue heard, how that thy bountifulneſſe leadeth mee vnto repentance *o*: the ſweet words of thy mouth haue ſounded in mine eares, No man can come vnto mee, except the Father which ſent

n Pſa. 88. 1

o Rom. 2. 4

ſent mee drawe him *p*. p Ioh. 6. 44

Now, becauſe thou haſt taught mee, and mercifully endewed mee vvith this knowledge, from the bottome of mine heart, and with all the power of my minde, I humbly pray thee O Almightie Father, with thy moſt welbeloued ſon *q*; and thee ſweet Son with the moſt cheerefull comforter *r*, I beſeech thee drawe me *ſ*, ſo that I may runne after thee by the ſauour of thy good Oyntments. q Mat. 3. 7
r Ioh. 14. 16
ſ Sam. ſong 1 ver. 1. 2. 3

Chap 5.

A prayer vnto God the Father through his Sonne Ieſus Chriſt.

VNto thee do call *a*, ô God, euen vnto thee doe I call, For thou art neere vnto all that call vpon thee, to all that call vpon thee in truth *b*. a Pſa. 18. 3
b Pſa. 145. 18

c Ioh.1.14 6 Because thou art the truth *c*, teach me I beseech thee of thy goodnes; O holy truth, teach mee to call vpon thee in truth. For of my selfe I am ignorant d Rom.8.26 how to do so *d*: but mine humble request is, O blessed veritie, to be taught of thee.

e 1Co.1.20 f Iohn 17.3 For to be wise without thee, is but foolishnes *e*; but to know thee *f*, is perfect wisedom.

g Psa.119 12 Instruct me in thine heauenly wisedome; and teach me thy statutes *g*. For I verily doe beleeue that hee is blessed, whom thou chastisest, O Lord, and h Psa.94.1 teachest in thy law *h*.

My desire is to call vnto thee: now grant, I pray thee, I may do so in truth.

i Ioh.15.11 k Iohn 17.6 l Psa.119 16 What is it to call vnto the truth in truth, but euen to call vnto the Father in the name of the Sonne *i*? Then, holy Father, thy word is the truth *k*: the beginning of thy word is truth *l*, for

for this is the beginning of thy wordes that the Word was in the beginning *m*. m Ioh. 1. 1

In that very beginning I worship thee the chiefe beginning. In that same very worde of truth, I call vnto thee the perfect truth; in which thou the very same truth, direct mee in thy truth, and teach me.

For what is more acceptable, then to call vpon the begetter, in the name of his onely begotten? to moove the father vnto mercy, in the recordation of the son? to mitigate the wrath of the King, through naming of his deare child?

So haue the guilty bin wont to bee deliuered out of prison; the fettred loosed: and such as haue been adiudged to the death, haue not only been pardoned, but gotten beside extraordinary fauour, while they haue expressed their tender af-

ſection toward a dearely beloued childe to angry Princes; finally, ſo haue treſpaſsing ſeruants eſcaped puniſhment at their maſters handes, euen thorough the interceſsion of their ſweet ſons. Euen after the like ſort by the tender loue of thine Almighty Sonne, I humbly beſeech thee, O Almightie Father, bring my ſoule out of
n Pſa.14.7 priſon *n*, that I may praiſe thy Name. By thy coeternall, and
o Ioh.3.16 18 onely Sonne *o*, I pray thee deliuer mee from the chaines of ſin; & through the interceſsion of thy Son, that ſitteth now at thy right hand, reſtore me vnto life, to whome mine owne deſerts doo threaten a deadly ſentence.

For what other interceſſour ſhould I direct vnto thee, but euen him which is the reconci-
p 1 Ioh.2.2 liation for our ſinnes *p*, and ſitteth at thy right hand, making requeſt

requeſt for vs *q*. q Ro.8.34

Beholde mine aduocate with thee God the Father *r*; beholde the moſt hie prieſt *ſ*, which needeth not to be ſanctified by the blood of any thing *t*, but ſhineth glorioufly embrewed with his owne blood: behold the ſacrifice holy, acceptable, and perfect *u*, offered and receiued for a ſweet ſmelling ſauour *x*: behold the lambe vndefiled *y*, that as a ſheepe before his ſhearers opened not his mouth *z*: neither ſpake a word when hee was buffetted with fiſts *a*, ſpet vpon *b*, and vpbraided; finally, which did no ſinne *c*, and yet bare our ſinnes *d*, by whoſe ſtripes wee are healed.

r 1 Ioh.2.1
ſ Heb.8.2
t Heb. 9.11 12
u Heb.9.22
x Eph.5.2
y 1 Pet.1.19
z Eſa.53.7
a Mat.14.65
b Mat.26 67
c 1 Pet.2 22.
d 1 Pet.2. 24

Chap. 6.

A prayer vnto God the Father for mercy, in respect of the bitter paines of his deare Sonne.

a Mat. 5. 45 BEhold, louing Father *a*, thy most louing Sonne, which hath indured such wicked things for my sake.

b Eccl. 24. 1 O most gracious Prince *b*, beholde him which hath suffered, and of thy goodnesse call him into minde for whom hee hath suffered.

c 1 Cor. 5. 21 Is not he that innocent one *c*,

d Ro. 8. 32 O my Lord, euen thy sonne *d*,

e Gal. 5. 13 whom thou gauest, to redeeme

f Ioh. 11. 25 thy seruant *e*? Is not this the author of life *f*, that being brought

g Esa. 53. 7 as a sheep vnto the slaughter *g*, & shewing himselfe obedient

h Phil. 2. 8 to thee, euen vnto the death *h*,

i Gal. 3. 13 dreaded not to end his life with a most cruell death *i*?

Re-

Remember, O worker of ſaluation, how this is he, whō thy will was ſhould be partaker of mine infirmitie *k*, notwithſtanding thou hadſt begotten him of thine owne power *l*. Out of doubt he is a God with thee *m*, which tooke my nature vpon him *n*, & in that fleſh aſcended vpon the croſſe *o*, and ſuffered a moſt grieuous puniſhment.

k Eſay 53.3
l Pſal.1.7
m Mat.16 16
n Ioh.1.14
o Luk.13 33

O lord my God *p*, caſt the eies of thy maieſtie vpon the worke of thine vnſpeakable mercie.

p Pſa.7.3

Beholde thy ſweete Sonne, whoſe whole bodie was ſtretched forth *q*.

q Mar.13 22

Behold his harmeleſs hands *r*, diſtilling foorth godly bloud; and being pacified, forgiue the ſinnes which mine hands haue committed.

r Iob 20,20 25

Behold his naked ſide pearced through with a ſharpe ſpeare *ſ*; and renewe mee with the holy fountaine, which I beleeue

ſ Ioh.9,3.7

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b Eccl.24.1 O most gracious Prince *b*, beholde him which hath suffered, and of thy goodnesse call him into minde for whom hee hath suffered.

c 1 Cor.5 21 d Ro.8.32 e Gal.5.13 f Ioh.11.25 g Esa.53.7 Is not he that innocent one *c*, O my Lord, euen thy sonne *d*, whom thou gauest, to redeeme thy seruant *e*? Is not this the author of life *f*, that being brought as a sheep vnto the slaughter *g*, & shewing himselfe obedient to thee, euen vnto the death *h*, dreaded not to end his life with a most cruell death *i*?

h Phil.2.8 i Gal.3.13

Re-

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l Pſal. 1.7
m Mat. 16 16
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Behold his naked ſide pearced through with a ſharpe ſpeare *ſ*; and renewe mee with the holy fountaine, which I

ſ Ioh. 9.3.7

beliue flowed from his ſide.

Beholde his vndefiled feete, that haue neuer ſtoode in the
t Pſa. 1.1 way of ſinners *t*, but euer walked in thy lawe, dented through
u Ioh. 20.20 with cruell nailes *u*, and make my paths perfect in thy waies: giue me grace to abhor all wicked ſteps; take fro me the waie
x Pſa. 119.29 of lying *x*, and grant me graciouſly to chuſe the way of truth.

O king of ſaints, by this moſt holy Saint, by this my Redee-
y Col. 1.4 mer *y*, I beſeech thee, make me to run the way of thy commande-
z Pſa. 132 12 ments *z*, that in ſpirit I may be knit vnto him, vvhich abhorred not to be clothed with
a Iohn 1.4 my fleſh *a*.

O mercifull Father, remember how the ſame thy moſt deere Son, being a yong man,
b Ioh. 19. 30 bowed his white necke with his head, and gaue vp the Ghoſt *b*.

Behold, O moſt gratious ma-
c Pſa. 100.3 ker *c*, the humanitie of thy beloued

loued Sonne, and haue pittie vpon the weaknes of thy fraile workmanſhip.

Behold how his breaſt became vvhite, his ſide bloudie, his bowels drie, his ſight dim, countenance pale, his armes ſtiffe, how his legs hung, and the ſtreame of bleſſed bloud watered his pearced feet.

Behold, O glorious Father *d*, the torne members of thy tenderly beloued Sonne, and graciouſlie remember vvhat my ſubſtance is. d Pſa. 1. 7 Heb. 1. 5

Behold the paines of God become man *e*; and releaſe the miſerie of man thy creature *f*. e Iohn 1. 14 f Gen. 1. 26

Beholde the puniſhment of the redeemer *g*, and forgiue the ſinnes of the redeemed *h*. g Gal. 2. 1 h 1 Pet. 1. 1

Euen this is hee, O my Lord, whom thou haſt plagued for the ſinnes of thy people *i*, notwithſtanding hee bee thy beloued Sonne, in whom thou art i Eſay 53. 8

well

k Mat. 3.17 well pleaſed *k*. This is that innocent perſon, in whom there
l Eſa. 53.9 was found no deceit *l*, and yet was hee reckoned vvith the
m Eſa. 53 12 tranſgreſſors *m*.

Chap. 7.

A prayer vvherein man confeſſeth, how hee was the cauſe why Chriſt ſuffered.

O Sweet Chriſt, what ſinne didſt thou commit, that thou ſhouldeſt bee ſo iudged? what diddſt thou commit, that thou ſhouldeſt bee ſo cruellie handeled? What vvas thy ſin: what was thy fault, vvhat vvas the cauſe of thy death; what the occaſion of thy damnation?

For alas, I did the ſinne, for
a Eſay 53.4 which thou didſt ſuffer *a*: I deſerued the torments which thou didſt endure, O ſtrange iudgement! O vnſpeakeable diſpoſition of thy myſterie!

The

The ſinner offendeth, the iuſt is puniſhed *b*: the guilty tranſgreſſeth, the innocent is beaten *c*; the wicked ſinneth, the godly is damned; that which the euill deſerueth, the good ſuffereth; the ſeruant doth amiſs, the maſter maketh amends: man committeth ſinne, and God beareth the puniſhment.

b Mat. 27 24

c Eſa. 53. 5

O, ah, how, O Son of God *d*, how haſt thou debaſed thy ſelfe *e*? How haſt thou burned in affection *f*! How far is thy mercy ſtretched? How great is thy kindneſſe? whither extendeth thy loue? whither is thy compaſsion come?

d Mar. 3. 17

e Phil. 2. 8

f Ioh. 15. 13

For I did wickedly, but thou wert puniſhed *g*; I ſinned and thou wert afflicted *h*; I offended, thou wert tormented *i*: I lifted vp my ſelfe, thou wert humbled *k*; I ſwelled, thou wert brought low *l*; I was diſobedient, but thou obediently bareſt

g Mat. 8. 7

h Gal. 3. 13

i Mar. 15. 20

k Phil. 2. 8

l Heb. 2. 9

reſt the puniſhment of diſobe-
m Phil. 1.8 dience *m*: I ſerued the belly: but
n Mat. 4.2 thou enduredſt hunger *n*. The
tree allured mee vnto vnlawfull
cõcupiſcence: but perfect cha-
o Eph 5.2 ritie led thee vnto the Croſſe *o*.
I taſted preſumptuouſly the
forbidden fruit: thou ſufferedſt
torments. I delight in meate:
p Gal. 3.13 thou didſt hũger *p*. I enioy plea-
ſure, thou wert pearced with
q Mat. 27.34 nayles *q*. I feele the ſweetneſs of
the apple, but thou taſtedſt the
bitterneſs of gall. Eua ſmiling
is merry with mee; Mary wee-
t Pſa. 24.7 8.9 ping had cõpaſsion vpon thee.
Lo, king of glory *t*, thus is mine
vngodlines, and thy mercy ma-
niteſt, thus mine vnrighteouſ-
neſs, and thine innocencie is
euident. Now, O my King and
my God, what ſhall I render to
thee for all thy benefits toward
u Pſa. 11.7 me *u*? For mans heart cannot
conceiue the thing which may
worthily recompence theſe thy
ample

ample rewards. Can the wit of man find out any thing anſwerable to Gods mercie? No, it is not for a creature to enterpriſe to make God amends.

Notwithſtanding, O Son of God, in this ſo wonderfull diſpenſation, ſomething my frailtie is able to do: namely, if thorough thy viſitation the minde beeing pricked, it crucifie the fleſh, with the affections and the luſts *x*, which thou hauing granted, it then beginneth as it were to ſuffer for thee, becauſe thou alſo haſt vouchſafed *y* to die for my ſinne *z*. And ſo thorough the conqueſt of the inner man, it ſhall be armed, thou being captaine, vnto the attaining of the outward victory; in aſmuch as it feareth not, hauing ouercom the ſpirituall battel, to bee ſubiect for thy ſake, to the materiall ſword. In which reſpect the weaknes of my condition,

x Gal. 5.24

y Mat. 8.27

z 2 Pet. 2 24

tion, if it like thy goodneſs, ſhall bee able according to the power it hath, to anſwer to the greatneſs of the creator: & this is heauenly phyſicke, O ſweete Ieſu; this is the preſeruatiue of thy loue. Now I beſeech thee, by thy wonted mercies, poure that into my woũds, which, the malãcholy humor of venomous contagion beeing throwne away, may reſtore me againe to my former health; and having taſted the nectar of thy ſweetneſs, may make mee from the very heart to deſpiſe the intices-ments of the world, & to feare none aduerſity of the ſame for thy Name ſake; finally, that I may bee alwaies mindefull of thine everlaſting glory, and in that reſpect abhor the troubles of this tranſitory world.

I beſeech thee, let nothing ſeeme ſweete to mee without thee: let nothing pleaſe me, no worldly

worldlie things like me beſide thee. Let mee not loue that which thou doſt abhor, and let thy good pleaſure bee all my deſire continually.

Let it grieue mee to reioyce without thee z, and let me bee glad to bee afflicted for thy name ſake *a*.

z Ier.9.23

a Acts 5.41

Let thy name be my ioy, and the remembrance of thee my conſolation.

Let my teares bee my meate night and day *b*, in ſeeking after thy righteouſnes.

b Pſa.42.3

Let the lawe of thy mouth be better vnto me, than thouſands of gold and ſiluer *c*.

c Pſa.119 72

Finally, let all my care be to pleaſe thee, & to reſiſt thy will let me vtterly deteſt.

O mine hope *d*, by all thy mercies I beſeech thee, be mercifull to my ſinnes *e*.

d Col.1.27

e Pſa.65.3

Open mine eares to thy Lawes, and incline not mine heart

heart, I pray thee by thine ho-
f Psa. 141.4 ly name, vnto euill *f*, that I doe not committe wicked workes with them that vvorke iniquitie.

Last of all I beseech thee by thy wonderfull humilitie, let not the foot of pride come against
g Psa. 36.1 me *g*; and let not the hand of the wicked moue me.

Chap. 8.

A prayer vnto God the Father, shewing how the passion of his Son was for the reconciliation of man.

a 1 Cor. 6 18
b Eph. 1. 2. 3 LO, almightie God *a*, Father of my Lord *b*, deale graciously, and haue mercie on mee I beseech thee.

For I haue deuoutly offered that which I found most pretious: and humbly presented him which I sawe was most deare vnto thee.

I haue

I haue concealed nought which I haue not reuealed vnto thy Maieſtie: there is nothing behinde to adde. For I haue ſent mine whole hope *c* vnto thee.

I haue directed thy beloued Sonne *d*, mine aduocate *e* vnto thee: & haue ſent thy glorious childe to bee a mediatour betweene mee and thee *f*: I haue ſent I ſay, an interceſſor, throgh whom I hope to get pardon.

In vvordes I haue ſent the Word *g*, which I ſaid, was ſent for my ſake *h*: I haue recited alſo the vvhole paſſion of thy moſt holy Sonne, which I beleeue ſuffered to ſaue me *i*,

I beleeue, the Godhead ſent of thee *k*, took vpon him mine humanitie *l*, wherin he thought good to ſuffer himſelfe to bee buffeted *m*, bound, ſpet on, mocked, yea and crucified, nayled and pearced too.

I beleeue alſo the ſame verie man-

c Col 1.27

d Mar. 3. 17
e 1 Ioh. 2.2
f 1 Tim. 2.5

g Ioh. 1. 12
h Ioh. 3. 17

i Eſay. 53. 4
k Mat. 21 37
l Ioh. 1. 14

m Mat. 27. 8

manhood, which was troubled with the crying of infancie, wrapped with the swaddling clothes of children *n*: vexed with the labors of youth, weakned with fasting *o*, afflicted with watching *p*, wearied with trauailing *q*, with scourging, whipped *r*, torne with punishment *s*, coũted with transgressors *t*, he hath gloriously raised from the dead, carried into the ioyes of heauen *u*, and placed the same at the right hand of thy maiestie *x*. He is both my reconciler and my reconciliation *y*.

n Luke 2.6

o Mar. 4.2
p Luk. 6. 12
q Iohn 4.6
r Mat 27.26
s Mar. 15.15
t Esa. 53.12

u Acts 1.9

x Mar. 15 19
y 1 Ioh. 2.2

Consider now both who is thy Son, whom thou hast begot *z*, and who is thy seruant whom thou hast redeemed *a*. Behold the maker *b*, & despise not thy workmanship *c*. Gratiously embrace the shepheard *d*, & fauourably respect the sheepe brought vpon his owne shoulders *e*.

x Heb. 1.5
a Gal. 3.13

b Iohn 1.1
c Psa. 100.3
d Ioh. 10.11

e Luke 15.5

This

This is that good ſhepheard, which with much and great labour ſought the wandering ſheepe ouer ſteepe hilles, and dangerous low vallies: and hauing found the ſame wel-nigh dead through long eſtraying, with great ioy ſtoopeth himſelfe downe, and louingly tying it about himſelfe, doth lift it out of the deep of confuſion, and carieth it ioyfully which was loſt, vnto the ninety and nine *f*.

Beholde, O Lord my King *g*, God Almighty *h*, beholde, the good ſhepheard *i* bringeth that vnto thee which thou diddeſt commit vnto his charge.

Hee took vpon him through thine appointment to ſaue man *k*: and behold, he hath reſtored the ſame to thee voyde of all ſpot of ſinne *l*.

Behold, thy deare ſonne hath reconciled the workmanſhip *m* which

f Luk. 15 4.5
g Pſa. 5. 23.
h 2 cor. 6. 18
i Luk. 15 4.5. &c.
k Ioh. 2. 17
l Tit. 2. 14
m 1 Ioh. 2. 3

which was estrayed farre from thee, the mercifull pastor fetcheth that to the folde, which the
n 1 Pet. 5.8 greedy deuourer *n* had hunted away. Hee bringeth him into
o Gen. 3 8 thy presence, which fled *o* out of sight through a guilty conscience, that by his maker hee
p 1 cor. 1 30 might obtaine pardon *p*, which
q Eph. 1. 3 of himselfe deserued wrath *q*, & that thorough such a Captaine hee might haue hope to be called home vnto his countrie, to whom nothing was due but hel fire in respect of his sinne.

r Mat. 6.10 I could holy Father *r* offend thee of my selfe, but so could I not of my selfe please thee. And
s Mat. 3.17 therefore thy beloued Sonne *s* my God, became mine helper, and tooke my nature vpon him
t Ioh. 1.14 *t*, therby to heale mine infirmi-
u Esa. 5.14 ties *u*, that thence he might offer to thee the sacrifice of praise, whence the cause of sinne did firft spring out : and might by that

that thing bring mee into thy fauour, whereby sitting now at thy right hand he would shew that hee is partaker of my substance *u*, Lo this is mine hope *x*, this is all my confidence.

u Mar.16.19
x Col. 1.27

Wherfore, if you despise me, as you may right well, in respect of my sin: yet regarde me at the least of thy goodnes, in respect of thy great loue *y* of thy beloued Son: beholde that in thy sonne, which may mooue thee to shew mercy vpon thy seruant: beholde the sacrament of his flesh, and remit the sinnes of the flesh.

y Eph. 5.2

As often as thou lookest vpon the wounds of thy blessed Son; so often, I pray thee, let my sins be couered. As often as thou remembrest the precious blood of his holy side, so often I beseech thee, let the spots of my filthines be washed away. And because flesh hath prouoked thee

vnto anger, my humble sute is, that flesh also may moue thee vnto mercy; that as flesh seduced man to offend, so flesh may bring man to pardon.

For much it is I grant, which my wickednesse hath deserved: yet far much more it is, which the loue of my Redeemer may lawfully challenge. For though great be mine vnrighteousnes, yet is the righteousnesse of Christ my Redeemer much
z Reu. 5.15 greater z. Becuse by how much God is better then man; by so much is my weakenes inferior to his goodnes, both in quality, and also in quantity.

For what hath man cõmitted which the Son of God, made
a Ioh. 1.14 man a, hath not redeemed? who in pride can so swell, that by this wonderfull humility may not be ouerthrown? what power of death can there bee so great, but the passion of the son

of

of God on the croſs will deſtroy the ſame ! Truly, O my God *c*, were both the ſinnes of wicked man, & the mercie of my redeemer vvaied together in equall balance, ſurely neither the Eaſt would ſo differ from the Weſt, nor the lowermoſt part of hell from the vppermoſt top of heauen. Now therefore, O moſt glorious Creator of the light *d*, for the exceeding great paines of thy beloued ſonne, forgiue my ſins: ſet his godlines againſt my wickedneſs; his troubles againſt my crookedneſſe; his meekneſs againſt my frowardnes. Let his humilitie *e* for mine hautines; his patience *f* for mine impatience; his gentlenes *g* for my cruelty; his obedience *h* for my rebellion; his quietnes *i* for my crabbednes; his ſweetneſſe for my bitterneſſe; his mildnes for my rage, and his loue *k* for mine hatred, make amends.

c Pſal. 7. 1

d Gen. 1. 3

e Phil. 2. 21

f 1 Pet. 2. 21

g Mat. 11 19

h Phil. 2. 8

i Eſa. 53. 7

k Eph. 5 2

Chap. 9.

Vnto the holy Spirit a godly Prayer.

THerefore Almightie and Holy Ghoſt, which art the loue of the Deity, proceeding both from the Almightie Father *a* and his bleſſed Sonne *b*, the moſt gracious Comforter *c* of the troubled ſoules, ſlide thou down into the ſecret parlour of mine heart by thy mightie power, and lighten euerie priuie corner of the neglected houſe by the brightneſſe of thy glittering light; & ſuch places as wither through long drineſs, by viſiting with thine aboundant ſhowres of raine make thou to ſpring.

a Ioh. 20. 17
b Pſal. 1. 7.
c Ioh. 14. 15

The priuy places of the inner man heale thou with the dart of thy loue, and kindle by pearcing with thy healthfull flames the

the intrals of my nummed liuer, and vvith the lightſome fire of thine holy & feruent loue feede thou euery ſecret part both of my mind and body.

Giue mee drinke out of the riuer of thy pleaſures *d*; that I may now couet no more to taſte of the poyſoned ſweetnes of worldly things. d Pſ. 36.8.

Iudge me, O Lord, & *e* defend my cauſe againſt the vngodlie people; teach mee to doe thy vvill *f*, for thou art my God. e Pſ. 43.1. f Pſal. 143. 10.

Wherefore I doe verily beliue, that in whomſoeuer thou dwelleſt, thou dooſt builde the houſe both of the Father and the Sonne. Bleſſed is that man vvhich can get ſuch a gueſt; becauſe through thee, both the Father, and the ſon will dwell with him *g*. Come then, O thou moſt gracious comforter of the troubled ſoule *h*, vvhich art a Protector in due time *i*, and an g Ioh. 14 23 h Ioh. 15 26 i Pſal. 9.9

helper in affliction, come. O come thou purger of wickednes & curer of woundes. Come, thou vvhich art the fortitude of the weake, and the ſtay of ſuch as are falling. Com thou inſtructer of the humble *k*, and the deſtroyer of the proud. Come thou louing father of the fatherleſſe, & thou mercifull iudge of the widows *l*. Come thou hope of the poore, & refreſher of the vvhich be readie to faint. Come thou guide of ſea-faring men, and hauen to auoide ſhipwrack. Thou ſingular glorie of ſuch as liue; thou onely ſaluation of the at the poynt of death, come. Come O moſt holy ſpirit, come and haue mercie vpon me, knit me to thee; & mercifully grant after the multitude of thy mercies, that my ſlenderneſſe may pleaſe thy greatneſſe; and my weaknes thy ſtrength, through Ieſus Chriſt my Sauiour *m*, who

k Lu. 12. 12

l Pſa. 68. 5

m Iob 4. 42

in

in the vnitie with the Father liueth and raigneth for euermore. Amen.

Chap. 10.

A deuout prayer of an humble seruant of God.

I Knowe Lord, I knowe and confesse, how I am vnworthy to be loued of thee: yet art not thou vnworthy to bee loved of mee. I am vnworthy to serue thee: yet art not thou vnworthie to haue my service. Make mee therefore worthie of that which thou art worthy of: so shall I bee worthy of that, of which now I am vnwoorthy. Make me, as thy will is, to cease from sin, that as my duty binds, I may serue thee.

Grant that I may so keep and gouerne, and end my life, that I may sleepe in peace, and rest

in thee.

Stick to me euen to the end; that sleepe with rest, and rest with quietnesse, and quietnesse with everlastingnes *a* may receiue me, Amen.

a Reu. 7.22

Chap. 11.

A prayer vnto the blessed Trinitie.

BOth with heart and mouth wee confesse, we praise and blesse thee, God the Father *b* vnbegotten: thee, God the Son onely begotten *c*: Thee God the holy Ghost the comforter *d*, an holy and inseparable Trinity, to thee be glory world without end, Amen.

b Mat. 11.25
c Ioh. 1.14
d Ioh 14.16
1 Tim. 1.17

Chap.

Chap. 12.

A confession of Gods Almightinesse and maiestie.

O Our God *a*, O almightie God *b*, O holy Trinity, one power, and vnparted Maiestie:

a Psa. 90. 1
b Gen. 35 11

I praise thee, yea even I the basest of thy servants, & a simple member of thy Church, I praise thee, and with a due sacrifice of praise *c*, according to the knowledge and power, which thou hast vouchsafed to impart vpon me, I glorifie thee.

c Psa. 50. 14

And because I lacke outward giftes to offer, beholde, that which is in me, euen the vowes of thankesgiuing *d*, gladly and ioyfully doe I offer out of a good conscience *e*, and faith vnfained.

d Psa. 116 14
e 1 Tim. 1. 5

With mine hart therfore I do beleeue *f*, O King of heauen *g*, and

f Ro. 10. 10
g Mat. 11. 25

and Lord of the earth, and with my mouth I confesse, the Father, the sonne *i*, and the holy Ghost *k*, three in persons *l*, yet but one in substance, to be a very *m* and Almighty *n* God, of one simple, spirituall *o*, inuisible *p*, and incomprehensible *q* nature, in which none is either higher, or lower, or greater than other, but are altogether perfect *r* & without deformity, big without quantity *s*, good without qualitie *t*; without any time euerlasting *u*, without dying, immortal *x*, strong *y* without faintnesse, true *z* without falshood; without auy aboade present euery where *a*; without any place wholly euery where: filling all things without stretching; going euery where without stoppe or let; passing ouer all things, and yet mooueſt not, abiding in all places and yet standeſt not, creating all things with-

h Mar. 13. 32
i Ioh. 1. 18
k Mar. 12. 36
Mat. 3. 16
m Ier. 10. 13
n 2 cor. 6. 18
o Ioh. 4. 24
p 1 Tim. 1. 7
q Ps. 139. 7
r Mat. 5. 48
s Iob 2. 38
t Mat. 19
u Ecc. 18. 1
x 1 Tim. 1. 17
y Ps. 2. 7. 10
z Reu. 6. 10
a Psa. 139. 6

b vvithout neede, gouerning all things *c* without labour, giuing beginnings to all things *d*, and yet had no beginning *e*, changing all things *f*, and yet neuer changed *g*, in gheatnes infinit *h*, in power almighty *i*, in goodnes soueraigne *k*, in wisedome wonderfull *l*, in counsells rerrible *m*, in iudgements righteous *n*, in cogitations secret *o*, in promise true *p*, in works holy *q*, in mercie rich *r*, toward sinners most patient *s*, toward the penitent most mercifull *t*, alwaythe same *v*, eternall *x*, and euerlasting, & immortall *y*, and vnchangeable, who neither vvidenes of place maketh bigger, nor straightnes lesser, nor corners wring, whose will doth not varie, nor friendship alter; who neither aduersity maketh out of quiet, neither prosperitie ouer iocound, nor oblivion bringeth ought out of thy minde, nor memorie into thy

b Psa.124.8
c Mat.11.25
d Haba.1.13
e Pro.8.22
f 2.Pet.3.10
g Mal.3.6
h Iob 23.8
i Psal.115.3
k Mar.20 18
l Wisd.9.1
m Ps.66.5
n Psa.119 137
o Psa.92.5
p Ps.86.15
q Esa.6.3
r Ps.130.7
s Psa. 16.15
t Ier.18.8
u Mal.3.6
x Psa.102 11
y 1 Ti. 1.17

thy remẽbrance, neither things
passed goe away, nor things to
come succeede where thou art:
with the beginning thou begã-
nest not; with times thou en-
x Psal. 102 25 creasest not x, with the end
thou takest not an end; but both
before all worldes, and in the
world, and world without end
thou liuest, and inioyest perpe-
2. Tim. 4 18 tuall praise, eternall glorie a,
soueraigne authority, singular
honour, an euerlasting king-
dome, and infinite power, for
euer and euer, Amen.

Chap. 13.

A zealous prayer, wherein is declared how God the Father hath saued mankind, & how the word became flesh, with a prayer for remission of sinnes.

a Gen. 35 10. b 1 Sa. 16. 7. HItherto, O God almightie a, which seest and searchest mine heart q, hitherto I haue confessed the almightines of thy

thy maieſtie, and the maieſtie of thine almightineſs: but now, as I beleeue in mine heart vnto righteouſneſs *c*, ſo will I confeſs vvith my mouth vnto ſaluation, how thou haſt vouchſafed to help mankind in the end of the world.

c Rom. 10 10

Touching thee, God the Father, thou art neuer read to bee ſent: but of thy Sonne the Apoſtle writeth on this wiſe *d*, Whē the fulneſſe of time was come, God ſent foorth his Son. When he ſaith, Hee ſent, hee plainely ſheweth how he came, beeing ſent into the vvorld, when beeing borne of the virgin Marie *e*, he ſhewed himſelfe in the fleſh to be very GOD and perfect man *f*.

d Gal. 4. 4.

e Mat. 1. 18

f Ioh. 1. 14

But what meaneth that principall of all the other Euāgeliſts when he ſaith *g*, He was in the world, & the world was made by him. Thither truly hee was ſent

g Ioh. 1. 10

sent by his humanitie, where he was alway & is by his diuinitie. Which ambassage of his, I verily do belieue with mine heart, and acknowledge vvith my mouth, was the vvorke of the vvhole sacred Trinitie.

Now then how hast thou loued vs *h*, O heauenly and louing Father *i*? how hast thou loued vs, O gratious maker *k*, which hast not spared thine owne Sonne *l*, but giuen him to the death for vs vngodly wretches! He was obedient to thee, euen vnto the death, yea the death of the crosse *m*, taking out of the way the hand-writing of our sinnes, & fastening it vpon the crosse *n*, hee hath crucified sin, & killed death. He onely is free among the dead *o*, hauing power to lay dowue his life *p*, & power to take it againe for our sakes.

h Ioh. 3. 16
i Ioh. 20. 17
k Ps. 100. 3
l Rom. 8. 32
m Phil. 2. 8
n Col. 1. 14
o Ps. 88. 5
p Ioh. 10. 18

And therefore he was borh a conquerour

conquerour and an oblation *a*, and becauſe an oblation, therefore a conquerour. For our behooſe hee was to thee both a prieſt & a ſacrifice: and becauſe a ſacrifice therefore a Prieſt *b*. Wel may I then repoſe a ſtrong hope in him *c*, becauſe through him that ſitteth at thy right hand *d*, making interceſsion for vs, thou wilt heale all mine infirmities *e*.

a Heb.9.26

b Heb.5.5

c Col. 1.27

d Ro. 8.3.4

e Eſa.53.5

For Lord, great be my diſeaſes, and manifold, yea manifold and very great be they. For the prince of this world, I knowe, and confeſs hath much to lay againſt me: but for his ſake that ſitteth at thy right hand *f*, euen for my Redeemers ſake *g*, in whom hee could finde none euill *h*, deliuer me.

f Mar.16.10

g Ro.3.24

h Ioh.14.30

For his ſake who did no ſin *a*, and in whoſe mouth there was found no guile, iuſtifie me.

a 1 Pe.4.22

For his ſake who is our head *b*, wherein

b Eph.4.15 Eph.5.23

wherein there is no blemish, saue a member of his, though poore and weake.

Pardon I pray thee all my sins, vices, faults, and offences. Indue me with thine holy vertues; make me to liue godly, and to continue euen to the ende in good workes, accordmg to thy will, euen for thy holy Name sake, Amen.

Chap. 14.

A thankesgiuing of a faithfull minde vnto God for sending his deare and onely Son to saue mankinde.

I Might vtterly despaire in cõsideration of my manifolde sinnes, & infinite offences, had not thy word, O God, beene made flesh *a*, and dwelt among vs.

a Joh. 1. 14

But now I dare not despaire. For if when we were enemies *b*

b Rom. 5. 10

we

wee were reconciled vnto thee by the death of thy ſonne; how much more beeing reconciled, are we ſaued by his life?

For all mine hope *c*, & all my confidence is repoſed in that pretious blood which was ſhed for vs, and for our ſalvation *d*. In it I take heart againe: & reſting thereupon, I couet to come vnto thee, not having mine owne righteouſneſs *e*, but that which is through the faith of our Lord Ieſus Chriſt.

Wherefore, O moſt gracious & mercifull God, louer of mankinde *f*, which through Ieſus Chriſt thy ſonne & our Lord *g*, euen when we were in the ſtate of damnation by reaſon of ſinne *h*, haſt deliuered & ſaued vs: I thanke thy goodneſs, yea from the very bottom of mine heart I doe highly thank thee, for ſending, of thy great loue *i* wherewith thou haſt loued vs miſerable

c 1 Tim. 1. 1

d 1 Pet. 2. 2. 8

e Phil. 3. 9

f Wiſ. 11. 21

g Rom. 1. 4

h Ro. 5. 7

i Eph. 2. 4

rable wretches vnworthy all fauour, the same thy onely begotten Sonne *k* from thine owne bosome into the world, to saue vs great sinners *l*, the children of wrath *m*.

k Ioh. 3.16
l 1 Tim. 1.15
m Eph. 2.3

I thank thee for his holy incarnation and birth of his glorious mother, of whom he vouchsafed ta take flesh for vs men and for our saluation; that as he was very God of God *n*, so hee might be very man of man *o*.

n Mat. 1.23
o Ioh. 1.14

I thank thee for his passion *p*, crosse, and death; for his resurrection and ascension into heauen, & sitting at thy right hand. For the fortith day after his resurrection *q*, in the sight of his disciples he ascended vp aboue all the heauens, where he sitting on thy thy right hand, poured downe thy holy spirit *a*, according to his promise *b*, vpon the children of adoption.

p Lu. 22.26
q Act. 1.3
a Act. 2.1
b Ioh. 15.26

I thanke thee both for that shed-

ſhedding of his pretious bloud wherewithall vve be redeemed *c*, & alſo for his inſtituting the holie and liuelie Sacrament of his bodie and bloud *d*, vvherewithall in thy Church wee bee daily nouriſhed, refreſhed, waſhed, ſanctified, and made partakers of one heauenly and diuine nature.

c 1 Pet.1.18
d Mat.25 26

Finally, once againe I thanke thee for thy great loue *e* wherevvith thou haſt ſo loued vs wretches, through thine only *f*, and wel beloued ſonne *g*. For ſo thou didſt loue the world *h*, that thou gaueſt thine onely begotten Sonne, that vvhoſoeuer beleeueth on him, ſhould not periſh, but haue euerlaſting life. And this is eternall life *b*, that wee knowe thee to bee the true God, and whom thou haſt ſent Ieſus Chriſt, through a right faith, and workes agreeable to our faith.

e Eph.2.4
f Iohn 4.9
g Mar. 3.17
h Ioh.3.16
b Iob 17.3

Chap.

Chap. 15.
Of the incomprehenſible good will of God the Father towardmankinde.

O Pittie vnmeaſurable, O vvonderfull loue! To ſaue a ſeruant, thou haſt giuen thy Sonne *a*: God vvas made man *b*, that wretched man might be plucked out of the power of diuells.

a Ioh. 3. 16
b Ioh. 1. 14

How deeply hath thy Son O God loued man, which thoght hee did not humble himſelfe enough, if he were onely borne of the virgin Mary, vnleſſe for vs & for our ſaluation *c*, he ſhed his bloud alſo vpon the croſſe.

c 1. Pet. 1. 18

He came a mercifull God, hee came of meere compaſsion and goodneſſe: yea to ſeeke and to ſaue that which was loſt *d*, hee did come. Hee ſought the loſt ſheepe *e*; hee ſought and found it;

d Luk. 19. 10.
e Lu. 15. 4.

it; and like a gracious Lord and right good ſhepheard *f*, on his ſhoulders he carried it vnto his flock.

O rare loue! ô tender kindnes! who at any time hath heard the like! who but will be amazed at ſuch bowels of mercy! who but will wonder! who but muſt needs reioyce at his aboundant loue wherewith hee hath loued vs *g*!

Thou didſt ſend thy Sonne in the ſimilitude of ſinfull fleſh *h*, that of ſin he might condemne ſin, and that we might bee thy righteouſneſſe in him.

For he is the lamb vndefiled *i*, which hath taken away the ſins of the world *k*, aboliſhed death by his death *l*, and brought life againe by his reſurrection.

But what may we render vnto thee our God, for theſe ſo great benefits *m* of thy mercy? What Praiſes, what thankes may wee aſcribe? Surely

f Iohn 10 11.

g Eph. 2. 4

h Ro. 8. 3

i 1 Pet. 1 19

k Iohn. 1. 29

l 2. Tim. 1. 10.

m Pſa. 11, 6. 12

Surely had we the knowledge & power of the blessed Angels, yet could our amends bee nothing correspondent to thy mercy and goodnes. And were all our members conuerted into tongues, yet should wee neuer extoll thee sufficiently enough.

For thy great loue, extended gratiously of thy meer goodnes to vs-ward, reacheth beyond all knowledge. For thy Son, O our God *n*, took in no sort the Angels *o*, but he tooke the seed of Abraham; and was like to vs in all things, yet without sinne *p*.

So that taking mans nature, not Angels vpon him, and glorifying it with the robe of holy resurrection and immortalitie *q*, hee hath carried the same ouer all heauens, ouer all the quires of Angels, ouer all Cherubs, and Seraphins, and placed the same at thy right hand.

n Ioh. 17 3
o Heb. 2. 16
p Heb. 4. 15
q Acts. 1. 9

The vvhich both Angels doe praise

praise and dominions worship, and all the powers of heaven do bow *b* at man God ouer them. This verely is all mine hope, & my whole confidence. b Phil.2.9

For every of vs haue a portion of blood and flesh, in the body of Iesus Christ our Lord. Therfore, where a peece of my self is, there I trust I do raigne; where my flesh is glorified, there I know I am glorious; where my flesh doth rule, there I perceiue I haue dominion.

And although I am yet a sinner: yet I doubt not of this participation of grace: although my sinnes do hinder mee, yet my substance doth require it: and although mine offences exclude me; yet the communion of nature doth not repell me.

For God is not so hard hearted that he can forget flesh & blood which he beareth, which for my sake hee hath taken, which on my

my behalfe he requireth.

But the Lord our GOD is
s Joel. 2. 13 milde & very gentle *s*, he loueth his owne flesh, his members, and his bowels.

In very God, and our sweet gratious and most gentle Lord, euen Iesus Christ, in whom we haue risen, ascended now into heauen, and now sit together in
t Eph. 2. 5 the heauenly places *t*, our flesh doth loue vs.

In him we haue the prerogatiue of our blood: wee are his members, and his flesh: finally
u Eph. 4. 15 hee is our head *u*, of which the whole body dependeth.

As it is written, This now is
x Gen. 2. 23 bone of my bones *x*, & flesh of my flesh; and they shall be one
y Eph. 5. 29 flesh. And no man euer yet hated his owne flesh *y*, but nourisheth and cherisheth it. This is
z Eph. 5. 12 a great secret *z*: but I speak concerning Christ, and concerning the Church, saith the Apostle.

Chap.

Chap. 16.

A thanksgiuing vnto God for his mercie extended toward man in the incarnation of his ſon Ieſus Chriſt.

I Therefore, O Lord our God *a*, with my lippes, and with mine heart, and with all my power doe thanke thy mercie for all mercies, whereby thou haſt miraculouſly redeemed vs thy wretched ſeruants *b*, & that through the ſame thy Son our Saviour *c*, & redeemer *d*, which was delivered to death for our ſinnes *e*, and is riſen againe for our iuſtification, and ſitteth liuing without end at thy right hand *f*, making requeſt for vs, and ſhewing mercie with thee vpon vs, becauſe of thee the Father *g*, he is an eternall God, of one ſubſtance with thee in

a Pſa. 90. 1
b Eph. 8. 4
c 1 Pet. 2. 24
d Gal. 3. 17
e Rom. 4 25
f Rom. 8 34
g Ioh. 8. 4

all respects. Whereby hee can saue vs at all times.

But in that he is a man, whereby hee is inferior to thee; All power is given to him in heauen and in earth *h*, that at the Name of Iesus euery knee should bow *i* both of things in heauen, & things in earth, & things vnder the earth, and that every tongue should confesse that Iesus Christ is the Lord vnto thy glory, O God the father.

h Mat. 28 18

i Phil. 2. 10

Him thou hast ordained a iudge of quick and dead *k*. For thou iudgest no man *l*, but hast committed all iudgement to thy Sonne, in whose breast are hid *m* all the treasures of wisedom and knowledge.

k Act. 10 42

l Ioh. 5. 22

m Col. 2. 3

And he is the witnes and the iudge *n*, I say the iudge and the witnes whose presence no guiltie conscience shall escape *o*. For all thins are naked and open to his sight *p*. And he which vniustly

n Act. 10 42

o 1 cor. 4. 5

p Heb. 4. 13

iuſtly was condemned *q*, hee euen hee will iudge the vvorld with righteouſneſs *r*, and the people in truth.

q Mat. 27 24
r Pſ. 96. 13

Wherfore I bleſſe thine holy name for euermore, and with mine whole heart, O almightie & gracious Lord, I glorifie thee for that vnſpeakable and vvonderfull vniting together of thy God-head & man-hood in one perſon, ſo that one vvas not God, and another man, but one and the ſame perſon vvas both God & man, or man and God.

But although of thy great goodneſs the Word was made fleſh *ſ*: yet neither of thoſe two natures was conuerted into another ſubſtance.

ſ Ioh. 1. 14

To the myſterie of the Trinitie there is not a fourth perſon added. For the ſubſtance both of the word of God, & of man is vnited, but not cõfounded; that vnto the god-head that thing

which vvas taken of vs might approach, & that thing vvhich neuer had been, might remaine the ſame vvhich alwaies it was.

t 1 Tim. 3 16 O wonderfull myſtery *t*! ô vnſpeakable fellowſhip! ô ſtrange goodneſs of Gods mercy euer to be maruailed at, euer to bee loued! We are not woorthy to be ſeruaunts, & lo we are made the ſonnes of God, euen the u Ro. 8. 17 heires of God *u*, and heires annexed with Chriſt. How came this to paſs? who hath brought vs hereunto?

But, O God, mercifull Father by this thine ineſtimable goodnes, mercy, and good will, I beſeech thee, make vs woorthy ſo great and ſo manifold promiſes of the ſame thy ſonne our Lord x 1 Cor. 1. 3 Ieſus Chriſt *x*.

Appoint thy ſtrength, ſtabliſh O God, that vvhich thou haſt vvrought in vs *y*; finiſh vvhat y Pſa. 68 28 thou haſt begun, that vve may be

be able to come vnto the fulnes of thy mercy.

Make vs through thy holie spirit to vnderstand; & through thy sonne to discerne; & vvith due honour to reuerence this high mysterie of godlinesse z: which is, how God was manifested in the flesh, iustified in the spirit; seene of Angels; preached vnto the Gentiles; belieued on in the vvorld; and receiued vp in glory. z 1 Tim. 3 16

Chap. 17.

Another thanksgiuing for the benefit of our redemption.

O Lord our GOD *a*, how much are vve bound vnto thee, vvhich be redeemed with such a price *b*; saued with such a gift *c*; and preserued by so heauenly a benefit! a Psa. 90. 1. b 1 Pet. 1 13 c Ioh. 3. 16

O how greatly are vve vvretches bound to feare thee; to

loue thee, to blesse thee, to praise thee, to honour thee, and to glorifie thee, seeing vvee are so saued, so sanctified, and so glorified of thee *d*.

d Ro. 8. 30

For vve are indebted to thee, both for all that vvee can doe, and for all our life *e*, and for all our vvisedome *f*. And who hath any thing of himselfe not from thee *g*?

e Act. 17. 28
f Iam. 1. 17
g 1 Cor. 4. 7

Wherefore, O Lord our God, from vvhom euery good gift dooth proceed, euen for thine owne sake, and for thine holie name sake, giue vs grace of thy goods and gifts to serue thee, and in truth to please thee, and euermore for so great benefits of thy mercy to thanke thee.

For, by none other means can vvee either serue or please thee but by thy owne gift. For euery good giuing, and euery perfect gift, is from aboue *h*, and commeth downe from the Father

h Iam. 1. 17

ther of lights, with whom is no variablenes, neither ſhadowing by turning.

O Lord our God *k*, ô gratious *l* God; ô good *m* God; ô God Almightie *n*; God whoſe nature can bee neither vttered by words, nor contained in any place *o*; God Creator of all things *p*, and the Father of our Lord Ieſus Chriſt *q*, which haſt from thine owne boſome ſent the ſame thy beloued Sonne *r* into the world for our common welfare *ſ*, to take our nature vpon him *t*, that he might giue vs his; and be, as perfect God of thee his Father, ſo perfect man of his mother, a very God & a verie man, yet but one and the ſame Chriſt, both eternall and temporall, immortall and mortall, a Creator and a Creature, ſtrong and weak, a conquerour and conquered, a nouriſher and nouriſhed, a ſhepheard and a

k Ioh 20.17
l Eſa.6.3
m Mat.19.17
n 2 cor.6 18
o Iob 23.8
p Gen.1.1
q Gal.1.1
r Mat. 3.17
ſ 1 Tim 1
t Ioh.1.15

ſheepe; temporally dead, and yet liuing eternally with thee, who promiſed to his friends a citie of life; and ſaid to his diſciples, Whatſoeuer you ſhall aske the Father in my name *u*, he will giue it you.

u Ioh.16 23

By the ſame high Prieſt *x*, & right Biſhop *y*, and good ſhepheard *z*, who hath offered him ſelfe for a ſacrifice, giuing his life for his ſheepe; I beſeech thee, euen by him which ſitteth at thy right hand *a*, & maketh requeſt for vs, our redeemer *b*, and aduocate *c*, I ſay of thy mercy and goodneſs, I humbly beſeech thee, O moſt gentle, moſt loving and moſt gracious God, louer of mankinde *d*, giue mee grace with the ſame thy ſonne, and the holy Ghoſt, in all things to bleſſe thee, and with much ſorrow of heart to glorifie thy Name: finally, giue mee a fountaine of teares with great reuerence

x Heb.8.1
y Heb.9.11
z Ioh.10 20
a Ro.8.34
b 1 Pet.1.18
c 1 Ioh.2.1
d Iob.3.16

reuerence and feare. For they haue power to giue alike, whose substance is all one.

But forsomuch as a corruptible bodie *e* is heauie vnto the soule: quicken me, I pray thee, by thy spurs: and make me valiantly to perseuer in thy precepts, and praises day and night *f*. Make mine heart hot within me *g*: and in my musing, let the fire be kindled.

And because thy beloued and only son hath said, No man can come to me *h*, except the father which hath sent me draw him; and againe, No man commeth vnto the Father but by mee *i*, I pray and humbly beseech thee, drawe mee alwaies vnto him, that he at length may bring me vnto thee, even thither where hee is sitting at thy right hand *k*, whereas life everlasting *l*, & everlasting blessednes is, where as perfect loue, & no feare is *m*;

e Wis. 9.15

f Ps. 35.27

g Psa. 39.3

h Ioh. 6.44

i Ioh. 14.6

k Ro. 8.30

l Reu. 7.15

m Re. 21.4

whereas day alway, & one spirit of all is; whereas soveraigne and sure securitie, and secure quietnesse and quiet ioyfulnes, and ioyfull blessednes, & blessed everlastingnes, and everlasting happines, and the happy
n Reu. 22.4 sight *n*, and praising of thee is without end; where thou with him, and he in the communion of the holy spirit, liveth & raigneth a God for ever and ever. Amen.

Chap. 18.

A most godly prayer vnto our Saviour Christ.

O GOD Christ, thou most
a Eph.5.2 kinde lover of mankinde *a*,
b Col.1 17 mine hope *b*, the light *c*, the
c Ioh.1.4 way *d*, the life, the salvation *e*,
d Iob 14. 6 the honour and the glorie of all
e 1 Pet.2 24 thy people *f*: Call into thy remembrance for whose sake
f Luk. 2. 32 thou wouldest indure and suffer

bands

bands *h*, the crosse *i*, wounds *k*, death and the graue *l*; I beseech thee, for whose cause, hauing ouer-come death, after three daies thou rosest againe *a*, appearedst to thy Disciples *b*, instructing their wauering mind; and fortie daies after thy resurrection, thou ascendedst into heauen *c*, where thou liuest, and shalt raigne for euermore *d*.

Thou art my God, a liuing *e*, and a true GOD *f*, mine holie Father, my louing Lord *g*, my puissant Prince *h*, my good shepheard *i*, my onely master *k*, my best helper *l*, my faithfullest friend *m*, my liuing bread, mine euerlasting Priest *n*, my guide vnto my cõtry, my true light *o*, my holy sweetnes *p*, my readie way *q*, my noble wisdom *r*, my pure simplicitie, my peace making quietnes *s*, my sure safetie, my good portion *t*, my eternall saluatiõ *u*, my great mercy *x*, my migh-

h Mat. 27. 2
i Mar. 15. 15
k Ioh. 19. 14
l Ioh. 19. 41
a Mat. 28. 5
b Mar. 16 14
c Lu. 24. 51
d Reue. 4. 8
e Ro 8. 34
f Math. 4. 7
g Act. 7. 59
h Reue. 4. 9
i Ioh. 10. 11
k Mat. 23. 8
l Heb. 13. 6
m Ioh. 15 15
n Ioh. 6. 35
o Heb. 7. 24
p Ioh. 1. 4
q Phil. 14. 6
r Ioh. 3. 7
s 1 Cor 1 30
t Eph. 2. 14
u Ro. 8. 32
x Heb. 2. 9

mighty patience, my vnspotted sacrifice *k*, mine holy redemption *l*, my strong hope *m*, my perfect charitie *n*, my true resurrection *o*, mine euerlasting life *p*, my blessed ioy and contemplation *q*, continuing euermore *r*.

k He.9.14
l 1 Cor.1 30
m Col.1. 27
n Rom.5.8
o Ioh.11. 25
p Ioh.14.6
q 1 Cor.13 11
r Reu.7.15

Vnto thee do I pray, cry, and bend my sute, that through thee I may walke, vnto thee I may come, in thee I may rest, vvho art the way, the truth, and the life *s*, besides vvhom, no man commeth vnto the Father.

s Iob 14.6

For I desire thee *t*, a most gracious and a glorious Lord, the very brightnesse of the Fathers glory, vvhich sittest vpon the Cherubins, and beholdest the deepes, which art the true light *u*, the light enlightening, the lasting light, vvhom the verie Angels desire to behold *x*.

t Psa.42.1

u Ioh.1.4

x 1 Pet.1 12

Lo mine hart is before thee: expell the darknes of the same, that

that more fully it may bee indued with the cleereneſſe of thy light.

Giue me thy ſelfe, O my God, reſtore me thy ſelfe: loe, I loue thee, and if not intirely enough, I would loue thee more. I can by no meanes diſcerne how much I lack of louing thee as I ſhould, that my life may runne into thine armes, and bee at no time alienated, till it be hid in the ſecret place of thy countenance. Notwithſtanding, this doe I know, that ill is it with me without thee, ô Lord, not onely outwardly to my body, but alſo inwardly to my ſoule. For all plentie, beeing not my God, is but pouerty.

But the good, vvhich no way can be altered neither into the better or vvorſe, thou alone art *y*, which art ſimple alone *z*, to vvhom it is not one thing to liue, and another to liue happilie

y Mal. 3. 6
z Pſ. 86. 1

ly; but thou art thine own happines. But thy creature to whō it is one thing to liue, and another to liue happily, can ascribe both his life and his blessed life, to none other thing, but onely to thy mercy. And therefore we stand in neede of thee, but not thou of vs. For were not wee at all, nothing vvere vvanting to thy felicitie, which thou art. So that wee haue great cause to cleaue vnto thee our lord God, that throgh thy continual help, we may lead an holy, godly, & vpright life.

For by reason of the weight of our wickednes, we are drawne downeward *p*: but through thy gift wee are inflamed, and carried vpward, we burne, and we goe, we doe mount, and ascend in our harts, & wee sing a song of degrees, vvith thy good fire we burne, and we goe forward.

p Wis. 15 15

Whither doe we now ascend

vpward

vpward vnto the peace of Ieruſalem? For I reioyced, whē they ſayd vnto me, We will goe into the houſe of the Lord *q*. There hath he placed vs, we will good that wiſh nothing elſe, but there to abide for evermore.

q Pſa. 22.1

But forſomuch ar while wee are in the bodie, wee bee abſent from thee *r*, O Lord, wee haue heere no continuing citie *ſ*, but wee ſeeke one to come; and our freedome is in heauen: therefore through thy grace I do enter into the cloſet of my heart, and there doe I ſing the ſongs of loue to thee, O my King and my God, fetching vnſpeakeable ſighings in this houſe of my pilgrimage *t*, where I ſing out thy righteouſneſſe. And calling Ieruſalem into mind, I ſtretch the ſenſe of mine heart toward the ſame, even toward Ieruſalem my country, Ieruſalem, I ſay my mother *u*, and alſo toward thee her

r 2 Cor. 5.6
ſ Heb. 13 14
t Pſa. 119 54
u Gal. 4.26

her king, her inlightner, her father, defender, protector and gouernour, her pure and strong delight, her constant ioy and all
g 1 cor. 2.9 goodnes else whatsoeuer g. For
Reu.7.15 thou art the soueraigne and the true happinesse. From whence I will not bee turned away, vntil in the peace of that my dear mother, whereas the first fruits of my spirit are, thou gather all that I am from scattering and deformitie, & so comfort me & confirme mee for ever O my God, and my mercy.

Chap. 18.

A longing after the ioyes in Heaven.

O Lightsome and glorious house of God, I haue loued thy goodnes, and the place where the glory of the Lorde God, who both enioyeth and
a Psa.26.8 hath created thee, doth dwel a.

In

In mine exile I ſigh after thee both night and day: mine heart longeth, my mind coueteth, & my ſoule deſireth to come vnto the ſociety of your happineſs.

My prayer vnto him which hath made me is, that he would poſſeſſe me in thee, becauſe hee hath made both me *b* and you. For I deſire your holy fellowſhip, and wonderfull glorie, not for any merit of mine owne: but I truſt to attaine thereunto through the price of his blood, namely of Ieſus Chriſt, whereby wee be redeemed *c*.

I confeſſe I haue gone aſtray like a loſt ſheep *d*, and haue too long dwelled out of my natiue ſoile, and am far away caſt from the face of the Lord my God into this blindneſſe of baniſhment, where driven out of the ioyes of Paradiſe, I bewaile with my ſelfe daily the miſerie of my captivitie, and ſing a wofull

b Gen. 1. 20

c 2 Pet. 1 18

d Pſa. 119 176

full song with great lamentation, when I remember you, O
p Gal 4.6 Mother Ierusalem *p*, while my feet do but stand in thy courts, O sacred and comely Sion, and I am not able plainely to looke into thy inner palaces.

Notwithstanding, I haue good hope vpon the shoulders of my
q Luk. 15.5 good shepheard *q*, thy Creator, to be brought backe vnto thee, that I may triumph again with that vnspeakeable ioy, wherewithall they be cheered vvhich dwell with you before God his
r Reu. 22.5 maiestie *r*, and our Saviour Christ, which hath abrogated
s Eph. 2.15 through his flesh the hatred *s*, and pacified all things both which are in heauen, and which
t Col. 1.14 are in earth by his blood *t*. For hee is our peace which made of
u Eph. 2.14 both one *u*, & ioyning the two contrary walles together, hath promised that hee will giue the euerlasting felicity of your happinesse

pineſs in himſelfe, after the like manner and meaſure, vvhen he ſaid, They ſhall be like the Angels of God in heauen *l*. l Mat. 22 30

Chap. 20.

A bewailing of the miſeries of this life.

O My Lord, I am euen vvearie of this life, and of this troubleſome pilgrimage *m*. m Pſal. 39 12

This life is a miſerable life *n*, a tranſitory *o* life: an vncertaine life *p*, a labourſome life *q*, a polluted life *r*, a life vvhich is the miſtreſſe of vvickedneſs, the Queene of pride, repleniſhed vvith error and miſeries, not to bee called a life, but a death, wherein euery moment we die, both by ſundry defects of nature, and manifold diuerſities of deathes. n Ioh. 14. 1 o Ro. 6. 12 p 1 Chr. 29 15 q Ge. 3. 17 r Gen. 6. 5

Can vve therefore call it a life that

that we e liue in this world ? the vvhich both humours puffe vp, and sorrowes pluck downe, & heat withereth, and the aire infecteth ; vvhich both eating maketh fat, and fasting maketh leane: mirth maketh dissolute, sadnes consumeth, care shortneth, securitie dulleth : vvealth maketh proude, pouerty bringeth out of heart, youth extolleth, age crooketh, sickness breaketh, sorrow depresseth: and after all these things commeth raging death, and bringeth an end at once to al the ioies of this miserable life ! vvhich beeing past, a man would not thinke it had euer been at all.

This vitall death, and mortall life, albe it be repleniſhed with these and other miseries, yet a griefe to tell, how many doth it catch vvith her snares ? how many bee deceiued by her false promises ?

And

And although it be so deceitfull and bitter of it selfe, that her blindest louers cannot choose but perceiue the same, yet with her golden cup which she carieth in her hand, she maketh infinite companies of fooles vtterly drunke.

Oh happy are they, and those very rare which auoide her familiaritie *g*, which despise her momentanie pleasure, and her companie, least with the perishing deceiuer, they also bee compelled to perish.

g 1 Ioh. 2 15

Chap. 21.

Of the felicity of that life which God hath prepared for such as loue him.

BVt, O thou life, which God hath prepared for them that loue him *f*, thou art a liuely life, a blessed life *g*, a secure life *h*, a goodly life, a pure life, a chaste life

f 2 Cor. 2.9
g Reu. 7. 15
h Reu. 21.4

life and an holy life, a life ignorant vvhat death meanes, voide of sorow, a life vvithout spot, without griefe, vvithout trouble, without corruption, vvithout perturbation, without change and alteration, a life repleniſhed with all godlines and glory, where neither aduerſarie to impugne, nor inticement of ſin is to carry away, but perfect loue, no feare is, where the day laſteth euer, & one ſpirit of all is: euen vvhere God is beholden face to face *a*, and with this food of life the mind is fedde abundantly.

a 1 Cor. 13 12

It doth me good to meditate of thy glory: thy good things doe exceedingly delight mee. The more I remember, the more I long for thee. Greatly doe I deſire, maruailouſly am I delighted with the ſweet memorie of thy name. It dooth mee good therefore, to lift vp the eyes

eyes of mine heart, to ſtir vp the ſtate of my mind, to bend mine affection towards thee.

Truly it doth me much good to talke of thee, to hear of thee, to write of thee, to conferre of thee, to reade every day of thy glory & bleſſednes, and to meditate often of that I reade: that ſo at leaſt-wiſe from the heats, perilles and ſweatings of this mortall & tranſitorie life, I may paſſe vnto the delectable coole of the liuely ayre, and ſo when I goe to ſleep, and ſomewhat lay downe my wearie head in thy boſome.

For which cauſe I walk many times into the pleaſant fields of the holy Scriptures, where I plucke vp the goodly greene hearbs of ſentences by pruning; eate them by reading: chaw them by vſing, and lay them vp at the length in the high ſeat of memory by gathering them together,

gether; that so having tasted thy sweetnesse, I may the lesse perceiue the bitternesse of this miserable life.

O thou most happy life, O right blessed kingdome, voide
e Re.21.4 of death *e* euerlasting: where no times succeed by ages, where the cõtinuall day without night hath none end, where the conquering souldier ioyned to that ioyfull quire of Angels, &
f 1 Pet.5.4 crowned with the crowne *f* of euerlasting glory, doth sing to his God a song among the songs of Sion:

Oh that I might, my sins being pardoned, and this burthen of the flesh laide away foorthwith, O that I might enter into
g Mat.25 thy ioyes *g* to enioy euerlasting rest, that I might passe into the godly and glorious wals of thy citie, to receiue a crowne of life
h Reu.2 10 at the hands of my Lord *h*, that I might bee among that holy quire,

quire, that I might ſtand with the bleſſed ſpirits before the maieſtie of the Creator *i*, that I might behold the preſent countenance of Chriſt *k*, that I might ſee that Soueraigne, and vnſpeakeable, and vncompaſſed light: and finally, that I might be neuer touched with any fear of death *l*, but reioyce euerlaſtingly for the gift of perpetuall incorruption.

i Reue. 22

k 1 Cor. 12

l Reue. 2

Chap. 22.

Of the happineſs of the good ſoule hence departed.

HAppy is the ſoule which departing from the earthly body, goeth directly into heauen: ſecure it is and quiet, and feareth neither enemies nor death *a*. For it enioyeth continually thy preſence *b*, O God, and vnceſſantly beholdeth the moſt glorious Lord, whom

a Reue. 21 4

b 1 Cor. 13 12

c 1 Cor. 2 9

shee hath serued and loued *c*, and whom now at the length full ioyfully and gloriously shee hath attained vnto.

And this glory of so great blessednes, neither time shall diminish, nor any wicked person take away *d*.

d Mat. 6 19

The daughters of Zion haue seene her, and counted her blessed *e*, euen the Queens and the concubines haue praysed her, saying;

e Sal. song 6. 8

Who is she that commeth vp out of the desert *f*, abounding in pleasure, leaning vpon her wel-beloued?

f Sal. song 8. 5

Who is shee that looketh forth as the morning *g*, faire as the moone, pure as the sun, terrible as an army with banners?

g Sal. song 6. 9

How cheerefully goeth shee out, hasteneth, runneth, when all amazed, shee heareth her beloued, saying vnto her on this wise *h*: Arise my loue, my faire

h Sal. song 2. 10

faire one, and come away. For behold the winter now is past: the raine is changed and gone away.

The flowers appeare in our earth: the time of the singing of the birds is com, & the voice of the Turtle is heard in our land. The fig tree hath brought forth her young figs, and the vines with their small grapes haue cast a sauour: arise my loue, my faire one; and come away.

My Doue that art in the holes of the rock, in the secret places of the stairs, shew me thy sight, let me heare thy voice, for thy voice is sweet, and thy sight comely.

Come away my chosen, my faire one, my Doue, mine vnspotted one, my Spouse, come away, and I will put thee into my bedde-chamber: because I haue longed after thy beauty.

Come away, that thou maist

triumph in thy presence with mine Angels, whose companie I haue promised thee.

j Acts 14 22

After many perils & labours i come away, enter into thy masters ioy k, the which no man shall take from thee l.

k Mat. 25 12

l Ioh. 16. 22

Chap. 23.

A prayer vnto Iesus Christ, that he would vouchsafe in troubles to helpe vs.

OH, happy are all thy Saints, O Christ, which haue passed ouer the sea of this mortalitie, and attained vnto the Hauen of perpetuall quietnes a, securitie, and peace, where they are at rest, and alway ioyful and merry.

a Esa. v. 3. 5 10

Wherefore of thy tender loue I beseech thee O Christ, who art without care of thy selfe, bee carefull of vs, who needest not to care for incorruptible glory: haue

haue thou a consideration of our manifolde miseries *b*. b Reu.7.5

O our God, who hast chosen a people to thy selfe *c*, and endued them with glory, making them both immortall of thine immortality, & ioyfull through thy blessed sight *d*, I beseech thee, be thou alwaies mindfull of vs & helpe vs who as yet in the salt Seas of this life are tossed with the surges about vs. c Ro.8.30 d 1 Cor. 13 12

O thou goodly gate, who art raised into a maruailous highnes, helpe vs vile pauement lying much beneath thee.

Giue vs thine hand, and raise vp such as lie vpon the ground, that vvexing strong out of weakenesse, we may be made courageous in battell.

Make thou *e* intercession for vs continually, and vncessantly pray for vs wretches, and most negligent sinners, that through thy praiers, we may be conioy- e 1 Tim.2 5

ned to the holy companie of Saints: for otherwiſe wee ſhall neuer be ſaued.

For alas, wee are very fraile weakelings, of no courage, creatures giuen to the ſeruice of the belly and fleſh, hauing in vs almoſt no ſparke of vertue.

And yet placed vnder thy cõfeſsion O Chriſt, wee are borne by the vvord of the Croſſe through this great and wide ſea *e*, wherein are things creeping innumerable, both ſmall beaſts and great: vvherein the moſt cruel Dragon is *f*, alway prepared to deuour vs *g*, wherein be the dangerous rocks, Scilla and Charibdis, with other ſuch like innumerable things, whereby the heedleſſe and wauering in faith *h*, make ſhipwrack.

e pſal. 104 ver. 25

f Reu. 12. 9

g 1 Pet. 5. 8

h Iam. 2. 6

Wherefore, O Chriſt, pray for vs: O good Chriſt, pray thou, we ſay, for vs, that throgh thy good prayers

prayers and merits, we may deserue (ſhip & merchandiſe being ſaved) to attaine vnto the port of perpetuall ſaluation, quietneſs, peace, and ſecurity, which neuer ſhall haue end. Amen.

Chap. 24.

A deſire of the ſoule after the ſupernall Ieruſalem.

O Mother Ieruſalem *a*, the holy Cittie of God *b*, and the deerely beloued ſpouſe of Chriſt *c*, after thee dooth mine heart couet; and my ſoule exceedingly is in loue with thy beautie.

a Gal. 4. 26
b Reue. 21 10
c Eph. 5. 23

Oh how comely, how glorious, how honourable art thou! thou art all faire, and there is no ſpot in thee *d*.

d Sal. ſong 4. 7

Triumph & reioyce, O beautifull daughter of the Prince, for the king hath a pleaſure in thy faireneſs *e*, and loues thy good-

e Pſa. 45. 11

f psa 45.2 ly personage, O thou fairer then the children of men *f*.

But what is thy welbeloued, O thou faireſt among women *g*, of the welbeloued? my welbeloued is white & ruddie, the chiefeſt of ten thonſand.

g Sal.ſong 5.9

Like as the apple-tree among the trees of the foreſt *h*, ſo is my welbeloued among the ſonnes of men. Vnder his ſhadow had I delight; loe now I ſit, and his fruit is ſweet vnto my mouth.

h Sal.ſong 2.3

My welbeloued put in his hand by the hole of the doore *i*, and mine heart was affectionated toward him.

i Sal.ſong 5.4

In my bed by night I ſought him that my ſoule loued *k*, I ſought and found him: I hold and will not let him goe, vntill he bring mee vnto my mothers houſe, into the chamber of her that conceived mee.

k Sal.ſong 3.1

For there thou wilt giue mee thy teares moſt aboundantlie, and

and perfectly, and wilt satisfie mine hart with a maruailous satietie, so that I shall neither hunger nor thirst any more *l*. l Re. 7.25

Oh, happy shall my soule be, yea happy and alwaies happie shall I bee, could I once get to behold thy glory, thine happines *m*, thy beauty, thy gates and thy walles *n*, and thy streets, & thy manifold mansions *o*; thy noble Citizens, and thy mightie King in maiestie *p*. m 1 Cor. 2 9 n Reue. 21 23 o Ioh. 14. 2

For thy walles are of pretious stones *q*; thy gates of the richest pearles *r*, and thy streets of the purest gold *s*, wherein is sung the ioyfull Halleluiah *t* without intermission; thy manifolde buildings are founded vpon squared stones, builded vpon Saphires, inclosed with golden walles, whereinto none shall enter, but the cleane, & in it no vncleane person shal inhabite *u*. P 1 Cor. 13 12 q Reue. 21 18 r Reue. 21 21 s Reue. 21 21 t Re. 19. 1 u Re. 21. 7

Beautiful art thou become, O

x Gal. 4. 26 mother Ierusalem x, and sweet in thy comforts, no such thing is in thee, as wee suffer in this world, and as we behold in this wretched life.

There is neither darknes nor night, nor any change of times in thee y.

y Esay 35 10 There shineth not in thee either the light of the candle, or the brightnes of the moone, or the glitteringnesse of the starres: but the God of God, light of light, euen the sunne of righteousnes euermore doth lighten thee. The white and vnspotted lambe, is thy pure and cleere light, thy sun, thy cleernesse, and euerlasting contemplation z of this most glorious king is all thine happinesse.

z 1 Cor. 13 12

He is the king of kings in the mids of thee; and you are his ministers about him.

There be the singing quiers of a Rev. 5. 11 Angels a, there the companies of

of ſupernall citizens *b*, there bee the ſolemnity of all which haue returned from this wofull peregrination vnto thy ioyes. b Eph. 2 19

There bee the prudent Prophets, the twelue Apoſtles *c*, the victorious hoſt of infinite Marters *d*; and the ſacred conuent of holy confeſſors there *e*. c Reue. 21 14 d Reu. 7. 14. e Reue. 12 11

There bee both vpright men, and holy matrons, which haue ouercome the pleaſures of this world, and the weakeneſſe of ſex: there be thoſe young men, and maidens, which haue ſpent their time in godly conuerſation.

There be the ſheep *f* & lambs that haue eſcaped the ſnares of this world, where they now triumph in their ſeuerall manſions: the glory of each particular man differeth, but common is the ioy of them all. f Mat. 23 32

There full and perfect charitie doth raigne *g*: for God there is g 1 cor. 13 13

h 1 cor. 15 28 is all in all *h*, whom they doe alwaies behold *i*: and by beholding him, continually they burne the more in loue toward him.

i Reue. 22 4

They loue, & they praise him, they praise, and they loue him: all their worke is to praise God without ending, without fainting, without toyling.

O happy, yea, and euermore happy shall I be, if after the resolution of this mortall body, I may heare those celestial songs of melody, which are sung vnto the praise of the eternall King, by those Citizens of the supernall country *k*, & by the companies of the spirits.

k Heb. 12 16.

Happy then, yea much happie should I bee, might I bee counted worthy to sing those songs, and to wait on my King, my God, and my Captaine to behold him in his glory, according as hee hath promised, saying

ing *l*, Father, I will that they whom thou haſt giuen mee, be with me euen where I am, that they my beholde the glorie, which I had with thee, before the foundation of the world. l Ioh. 17. 14

And in another place *m*, If any man ſerue mee, let him followe me: for where I am, there ſhall alſo my ſeruant bee *n*. And againe. He that loueth me, ſhall be loued of my Father, and I wil loue him, & wil ſhew mine owne ſelf to him. m Ioh. 12 26 n Ioh 14 21

Chap.

Chap. 25.

A Psalme concerning the glory of Paradise, paraphrastically made vpon the words of Saint Augustine.

VNto the well of life endlesse,
My soule, ah dry, my soule doth
Wherein it lies in great distresse, (thirst,
The flesh her laile she would haue birst,
She stirs, she striues, she sues amain,
Her country to enioy again.
Her present case while she doth mourne
Subiect to griefe she thinks vpon
The glorious state she had before,
Which now through sin is quite ygon.
The euils wherein we be tost,
Bring into minde the blisse we lost,
For who can tell what ioy it is a,
For to enioy the soueraigne peace b,
Where the foundation of houses
With precious stones c rise & increase
With gold the rooues are all set out:
With gold the parlours shine about.

a 1 cor. 2. 9
b Phil. 4. 7
c Reu. 21 19

Of

Of Iewels onely pretious,
This goodly building erected was:
The street whereof is glorious,
Paued with gold as shining glasse. d Reue. 21. 21
There is no slime, there is no lane,
Their is no sickneſſe for to paine. e Reue. 22.
No winter cold, no summer hot,
At no time there do men annoy,
Fresh roſes alway may be got,
The spring alway men there enioy.
The saffron red, the lily white,
The balme giues sent, men to delight.
The fieldes are fresh the seed doth spring
With hony sweet the riuers flow,
The pleasant odors comfort bring,
And sauours good from spices go:
The apples alway hang on tree,
And euermore the woods greene be.
The Moone doth rise, ne yet incline,
Nor stars, nor sunne do alter race,
The Lamb continually doth shine
In that same towne and blessed place. f Re. 22. 5.
There is no time, nor any night,
But euermore the day is bright.
For all the saints shine gloriously, g Mat. 13.
As doth the sunne, euen they so do: 34.
After the triumph mutually,
They sing together on a row.

And

And make report with hearts all glad,
Of euery sight which they haue had.
Th' are freed from sin & rid from strife,
Of bloud and spirit: the flesh and eke,
The minde enioy the spirituall life.
And each one thing do thinke and seeke.
There is none offenses to molest.
They now possessing perfect rest.
Full gladly they do mention make,
Being rid from change of former case,
And comfort much they alway take,
Re. 12.4 *Of pleasant truth seeing the face* h.
Hence liuely ioy from liuing spring:
There being rid they skip and sing.
They noble, strong they iocond are,
From troubles now they be set free.
The healthfull there right well do fare:
And youth dreads rough old age to see.
Hence too, & hence they spring & last,
For frailty now is gone and past.
Their state diuine doth vp swallow
The mighty force of death so fell.
God knowing all things they which know
All other things must know right well.
For each mans heart to each mans sight
Is ope. In one they doe delight.
One thing they loath, one thing they like,
Their heart and mind, and will are one:

Albeit

Albeit they are not crowned alike, (done:
For these good deeds which they haue
Loue worketh so, that each mans blisse,
To all men due, and common is.
The Eagles meete where carcasse lie i, i Mat. 24
That holy soules with Angels good, 28
May be renewed in the skies:
In euery place they eate one foode:
They filled are, and yet do craue (haue.
They would those things the which they
Yet haue they nought though full they be.
There hunger doth them moue nothing.
They eate and that full greedily,
And eating prickes them to eating.
The pleasant songs expell sad feares,
And organ pipes do please the eares.
Due praise they yeeld vnto the King,
Through whom they do triumph in blisse.
O happy soule is such, seeing
Before the Lord it presens is;
And from his seat with look full bold,
How earth is ruled doth behold
And how the starres the sun and moone,
With planets all their place do keep.
After my fight O let me soone
Approch vnto this fellowship.
O Christ, my sute do thou regard,
Of striuers who art the reward,

And

And make me to receiue apart
Of that same blisse which they possesse.
Giue strength that with courageous
I may endure the fight endlesse. (hart
That battell sought, I then man fiade
Long life, thee Christ, euen to my minde.
Amen.

Chap. 26.

The praise which the soule continually doth ascribe vnto GOD through the contemplation of his supernall blessednes.

MY Soule, praise thou the Lord *a* & all that is within me praise his holy name.

a Psl.103.1

My soule, praise thou the lord and forget not all his benefits. Praise the Lord, al ye his works in all places of his dominion, my soule praise thou the Lord.

Praise we the Lord, who angels praise *b*, dominios adore *c*, powers do reuerence, to whom the Cherubins, and Seraphins, continually do cry *d* Holy, Holy, Holy, Ioine

b Re.7.11
c Phil 2.9
d Esa.6.3

Ioyne we therfore our voices to the voices of the holy Angels: and according to our habilitie, let vs praise the God which we both haue. For they whose eyes euermore be fixed vpon the Lord, whom they behold, not through a glasse darkly *e*, but face to face, they doe most purely and without ceasing praise the Lord. e 1 cor. 12 ver. 12

But who can, yea so much as in thought comprehend, much less in words express, what an infinite multitude of those blessed spirits, & celestiall powers are in the presence of the Lord God almighty! Or what continuall ioy they receiue by the sight of God! what euerlasting mirth! what heat of loue, not to their griefe, but to their delectation! what a desire is in thē of the sight of God with satiety, & a satiety with desire, in whom neither desire ingendreth grief, nor

nor ſatietie bringeth loathing! How bleſſed they are by cleauing to the ſoueraigne bleſſednesſe! how they be made light, ioyned to the true light! Finally, alway beholding the vnchangable Trinity, they be conuerted into an vnchangeable nature. But when ſhall wee be able to comprehend the glorious condition of the Angels, when wee are not able to ſearch out the nature of our owne ſoules?

What is this thing which can quicken the fleſh, and yet voluntarily cannot bind it ſelfe to holy cogitations! what kind of thing is this which is ſo ſtrong, and yet ſo weake: ſo ſmall, and yet ſo mighty, that it ſearcheth out the ſecrets of God, and beholdeth celeſtiall things, which for mana behoof is wel knowen to haue, through ſharpneſſe of wit, inuented the knowledge of many ſciences? what kinde of

of thing is this the which knoweth ſo much of other things, and yet is vtterly ignorant how it ſelfe was made?

For although much be ſpoken doubtfully of ſome, concerning the beginning of the ſoule: yet we finde how it is a certaine intellectuall ſpirit, made through the power of the creator; liuing enerlaſtingly in her kind, quickening the mortal body which it ſuſtaineth: ſubiect to alteration: prone to forgetfulneſſe, which feare many times trobleth, and mirth puffeth vp.

O ſtrange thing moſt worthy to be wondred at! Of God the Creatoc of all things *f*, who is incomprehenſible *g*, & vnutterable, all doubtfulneſſe laid ſpart, wee read great things, and very marueilous we ſpeak, and write alſo: yet whatſoeuer wee ſay, either of Angels, or of the ſoules of men, we cannot ſo eaſily

f Gen. 1. 1
g 1 Kin. 8 27

sily approue the same.

But omit we these things, and mount we; leaue we, and ouerpasse we whatsoeuer is created, and let vs direct the eyes of our faith vpon him who hath made all things.

Wherfore I will make degrees of ascension in mine heart: and therby mount vp vnto my soule, and by my soule and vnderstanding ascend vnto my Lord, who abideth aboue ouer mine head.

Let whatsoeuer is either visibly seene, or spiritually imagined, with a strong hand be farre away remooued from the sight of mine hart and mind: only let the pure vnderstanding, going on plainly, attaine swiftly vnto him who is the creator both of Angels *h*, and of soules *i*, and of all things beside *k*.

h Ps. 143. 1
i Ge. 1. 26
k Ge. 1. 1

Blessed is that minde which forsaketh base things below, & seeketh after hie things; which maketh

maketh a neſt in the rocke, and frō the high cliffe with Eagles eies beholdeth the ſun of righteouſneſſe.

For nothing is ſo goodly, and ſo cōfortable, as with the ſight of the mind, and deſire of heart to behold the very Lord alone, and after a maruelous manner inuiſible to beholde the inuiſible: and ſo to taſt another, not this ſweetneſs; and to ſee another, not this light. 1 Tim. 1 17

Becauſe this light, which is incloſed in a place, is ended by time, & changed by the interruption of nights, and is common with vs to wormes and beaſts; and to ſay the truth, in compariſon of that ſoueraigne light, cannot bee called light indeed, but night rather.

Chap.

Chap. 27.

What it is to hould, and to behold God in part, and how wee are to conceiue of God.

AND although that Soueraigne and vnchangeable essence; that true light, that lasting light, that light of Angels can be seen of none in this life (for that preheminence is reserued for the Saints in celestiall glorie;) yet firmely to beleeue, and to vnderstand, & to marke, & zealously to couet for the same, is after a sort to hold, and to behold the same.

Let thy voice therfore sound aboue the Angels; and let man with an intentiue mind behold God, & praise him with words as well as he can.

For it is meete that the creature do praise his Creator: because he hath made vs to praise him

him who ſtandeth not in neede of our praiſe. a Eſa. 43 7

And he is an incõprehenſible vertue wanting nought *b*, great is our Lord God and all ſufficient to himſelfe, great alſo is his power, his wiſdome is infinite *c*. Great is our Lord God, & much to be praiſed *d*. b 2 Mac. 14 35 c Pſa. 14. 5 d 1 Chr. 16 25

Him therefore let the minde loue, the tongue praiſe, the hand write; and in theſe holy cogitations let the faithful ſoule wholly exerciſe her ſelfe. e Deut. 6. 5

With theſe pleaſant iuncats of celeſtiall contemplation, let the zealous man, & the beholder of heauenly matters refreſh himſelfe day by day; that beeing fatned with this celeſtiall food, hee may cry with a great voyce, he may cry from his hart root, with gladneſs he may cry, and with a moſt earneſt deſire of the mind, ſay on this wiſe.

b Esa.6.4
c Gen.17.1
d Psa.145.9
e Psa.11.5
f Mat.6.4
g Ecc.15.18
h Cant.5.10
i Psa.24.8
k Psa.90.1
l Psa.130.7
m 1 Ti.1.17
n Ecc.22.19
o Mal.3.6
p Ps.102.25
q Ti.6.16
r Iob 23.8
s Bar.3.24
t Psa.139.7
u Lam.3.19
x Exo.15.15
y Iob 11.7
z Psa.106.6
a Ps.102.24
b Ro.11.23
c Deut 7.21
d Mal.1.6
e Psa.33.8
f Deut.9.13
g Psa.90.1
h Wis7.27

Chap. 28.

A prayer expressing the manifold properties of God.

O Most high, most holy *b*, most mightie *c*, most mercifull *d*, most righteous *e*, most secret *f*, present *g*, beautifull *h*, and most strong God *i*.

Stable *k*, incomprehensible *l*, inuisible *m*, yet beholding all things *n*, immutable *o*, yet altering all things *p*, immortall *q*, vnplaced *r*, vnmeasured *s*, vncōprehended *t*, without end *u*.

Inestimable *x*, vnutterable *y*, wonderfull *z*, vnmooueable *a*, mooving all things, vnsearchable *b*, vnspeakeable, fearfull and terrible *c*, to be honoured *d*, serued *e*, worshipped *f*, and reuerenced.

Never yong and never old *g*, renuing all things *h*, rooting out the houses of the proud, yet

marke

marke they not so much.

Alwaies working *i*, and yet euer at rest: gathering, and yet neuer wanting, bearing vp all things *k* and yet not burdened; filling all things *l* & yet not included; the creator *m*, protector, nourisher *n*, and maintainer of all things.

Seeking *o*, when thou lackest nought; louing *p*, yet not enflamed; iealous *q*, and yet vnmooued; thou repentest *r*, & yet art not grieued; thou art angry *s*, and yet not disquieted.

Thou changest thy workes *t*, but not thy counsell *u*, thou receiuest what thou findest not, and neuer losedst.

Thou arr neuer poore, yet art thou glad when thou gettest: at no time couetous, yet exactest vsury.

Many are bountifull to binde thee vnto them, yet who hath ought which is not thine *x*?

i Ioh 5.14
k Heb.1.3
l Eccle.23 18
m Gen.11
n Psal.104 27
o Lu.15.4
p Wisd.11 23
q Ex.20.5
r Gen.6.6
s Psa.79.5
t Wis.7.27
u Ps.33.11
x 1 Cor.4.7

y Mat. 18 17
z 1 Tim. 6 13
a Ioh. 1. 1
b Eccl. 1. 26 18
c 1 Tim. 1 17
d Pſ. 139. 7
e Pro. 15. 15

Thou payeſt debts, owing nought, thou forgiueſt debts *y*, and thou forgoeſt nothing.

Thou quickneſt all things *z*, thou haſt creared all thinges *a*, thou art euery where *b*, & euery where whole.

Thou maiſt bee vnderſtood, but not ſeene *c*, and art no where wanting *d*; yet art thou far from the cogitations of the wicked *e*.

There art thou, vvhere thou ſeemeſt not to bee: for where thou art not to ſhew fauor, thou art to execute vengeance.

Thou toucheſt all things, yet not all alike; for ſome thinges thou toucheſt, that they may onely bee, and not liue, perceiue and diſcerne:

Some thinges thou toucheſt that they may liue, and haue ſenſe, but not diſcerne:

And ſome thinges alſo thou toucheſt, that they may be, and perceiue

perceiue, and discerne too.

And although at no time thou art vnlike to thy selfe, yet touchest thou diuerse things diuersly.

Thou art present alwaies euery where, yet art thou hardly to be found out.

We follow thee standing, yet can we not lay hold vpon thee.

Thou possessest all things *f*, fillest all things *g*, compassest all things, ouerpassest all things, and beerest vp all things *h*.

f Psa. 50. 9
g Psa. 139. 7
h Heb. 1. 3

And yet thou beerest not of one part, and of another art ouerpassed, neither of one part fillest thou, & of another compassest; but in compassing thou fillest, and filling compassest, in bearing thou ouerpassest, & in ouer-passing beerest: Againe, thou teachest the hearts of the faithfull *i*, without noyse of words.

i Esa. 54. 13

Thou reachest frō one end to

k Wiſ. 8. 1 another mightily *k*, & comely dooſt thou order all things.

l Pſal. 102 24 Thou art neither inlarged by places, nor changed by times *l*.

Neither is there any receſſe, or acceſſe vnto thee, but thou dwelleſt in the light that none

m 1 Tim. 6. 16 can attaine vnto *m*, whom neuer man ſaw, neither can ſee.

Abiding in thy ſelf quiet, thou goeſt about the whole world, euery where, beeing altogether all whole euery where.

For thou canſt neither be cut nor diuided, becauſe thou art

n Deu. 6. 4 truly one *n*; nor yet be brought in parts, in as much as all whole thou keepeſt the whole, filleſt the whole, lighteneſt, and poſſeſſeſt the whole.

The bottomleſs depth of this myſterie, neither the minde of man can conceiue, nor the tongue of Orators expreſs, nor the moſt learned bookes in any Library make euident. Were the

the whole world repleniſhed with bookes, yet could not thine vnſpeakeable knowledge bee vttered, becauſe thou art indeede vnutterable: thou canſt by no meanes be either written or concluded, beeing the fountaine of Gods heauenly light and the ſun of eternall brightneſſe.

For thou art great without quantity; and therefore vnmeaſurable; good without quality, and therefore indeed and ſoueraignly good: yea, to ſay the truth, there is no good but thou alone *o*, whoſe will is a worke, and whoſe will is ability.

o Mat. 15 16

Who haſt of nothing created all things *p* the which thou madeſt, euen onely becauſe thou wouldeſt.

p Gen. 1. 1 Heb. 1. 1

Who poſſeſſeſt all thy creatures without any lack; gouerneſt them without labour, and ruleſt them without paine, for

there is nothing either of things on high, or of things below, that can disturbe the order of thy gouernment;

Who art in all places without any place: and containest all things without enclosure, and remaynest euery where *q*, without seat or motion.

q Ec. 23.18

Who neither art the authour of sin *r* (which thing only thou canst not do *s*, who canst do all things *t*) neither hast thou been sory for ought which thou hast done, neither art thou disturbed with any commotion of the mind, nor hast any losse by the destruction of the whole world.

r Ecc. 15.20
s Psa. 11.5
t Exod. 6.3

Who neither commendest *u*, nor commandest wickednes *x*, who at no time lyest *y*, because thou art the euerlasting truth *z*.

u Psa. 5.4
x Ec. 15.20
y Rom. 3.4
z Psa. 117.2

By whose goodnes we were created *a*, by whose iustice wee are punished *b*; whose mercie we

a Gen. 1.26
b Dan. 9.4

we are ſaued *c*. c Pſa.103.1

For wee are to worſhippe in ſteed of God, nothing *d*; bee it celeſtiall, or of the ſubſtance of the fire, or earthly, or elſe howſoeuer ſenſible. d Exo.20.3

For thou art what thou art *e*, and changeſt not *f*. To whom chiefly belongs that which the Greeks call *On*, the Latins *Ens*, becauſe thou art alway the ſame *g*, and thy yeares ſhall not faile. Theſe, & many mo things haue I learned of the holy mother the Church *h*, whereof through thy grace I am made a member. Of her haue I learned how thou alone *i*, and true God *k*, both haſt no body *l*, & alſo art not ſubiect to paſsions: and how nothing of thy ſubſtance or nature is any way violable, or changeable, or cõpoũded or created; and therefore certain it is, that thou canſt neither bee perceiued by any bo- e Exo. 3.14 f Mal.3.6 g Pſ.102.27 h Ioh.4.26 i Pſa. 89.10 k Ioh.17.10 l Ioh.4.24

m 1 Ti. 6.17 dily eyes *m*, nor couldeſt ever bee ſeene in thy proper nature,
n Ioh. 1.18 of any mortall man *n*.

For hence it may evidently be gathered, that where Angels do now behold thee, there wee
o Reu. 11.4 alſo after this life ſhall ſee thee *o*.

Nay, the very Angels neither are able to ſee thee as thou art in thy ſelfe.

Nay, to conclude, the almightie Trinitie is knowne to none, but to thy ſelfe onely.

Chap. 29.

Of the vnitie of perſons, and pluralitie in God.

AND thou, an vnitie of the God-head, thorough the pluralitie of perſons manifold, art in number infinite, & therefore meſurably vnmeaſurable, and waightily vnweighable.

For we acknowledge no beginning of the ſoueraign goodneſſe,

neſſe, the which thou art, of whom, through whom, in whō all things: but through participation thereof, wee ſay all good things are *a*.

a 1 cor.4.7 Iam.1.17

For thy diuine eſſence hath alwaies been, and yet is without matter, although it lacke no forme, to weet, informed, the forme of formes, the moſt enformed forme, the which while thou imprinteſt as a ſeale to euery particular thing, thou makeſt them doubtleſs to differ from thy ſelfe, without any either of thy augmenting, or diminiſhing, but whatſoeuer is in the world, it is thy creature *b*.

b Ioh.1.2

O ſimple Trinitie, and triple Vnitie, God whoſe almightines both poſſeſſeth and ruleth, and repleniſheth all things which thou haſt created.

Neither in ſaying how thou filleſt all things, meane we that they containe thee, but rather that

that thou cõtainst them, neither by parts fillest thou all things, nor yet may it be thought, that euery thing according to the greatnesse of the portion it hath, receiueth thee, that is, the greatest thing more, and the smallest thing lesse: thou rather being in all things, or more truly all things in thee *c*, whose omnipotency includeth all things, neither can any man finde a way to escape thy power *d*.

c Acts 17 28

d Psa. 139. 7

For whosoeuer hath not thy fauour, can by no meanes auoid thy displeasure, as it is written *e*; Neither from the East, nor from the West, nor from the South, but God is the iudge: & againe *f*, Whither shall I goe from thy spirit, or whither shall I go from thy presence?

e Psa. 75. 6

f Psa. 139. 7

The immensitie of thy diuine greatnes is this, that we know thee to be within all things, not as included, and without all

things,

things, yet not excluded. And therefore thou art without, that thou maiſt containe all: and therfore within, that all things may be comprehended vvithin the immenſitie of thy circumſcribed greatneſs.

So then by that thou art within, thou art known to be a creator: by that thou art without, wee perceiue how thou art the gouernour of all things.

And leaſt all things which are created, might bee vvithout thee, thou art within, and without, that all things may be included of thee, not by locall greatneſſe, but by thy mighty preſence, who art euery where preſent, and all things preſent before thee *g*: although ſome vnderſtand theſe thinges, yet ſome doe not. g Eccl. 15 18

The vnity thē of thine inſeparable nature, cannot haue ſeparable perſons: becauſe as thou art

att a Trinitie in Vnitie, and an' Vnitie in Trinitie, so can you not haue a separation of persons.

Sometime indeed those persons are particularly named *h*: but so thou wouldest, O GOD the Trinity, declare thy selfe inseparable in persons, that there is no name in any one person, but may bee referred vnto another, according to the rule of relation.

h Mar. 3. 16

As the Father vnto the Son, and the Sonne vnto the Father: so hath the Sonne true relation both vnto the Father, and the holy Ghost.

Also those names which signifie either thy substance, O God, or person, or power, or essence, or else what, which properly is called God, do equally agree to all the persons: as, great God, almighty, eternall, and generally all things, which natu-

naturally are ſpoken of God.

So that there is no name of nature, which may ſo agree vnto thee God the Father, but the ſame alſo may fitly bee referred vnto the Son and holy Ghoſt.

Wee ſay that thou the Father art naturally God, ſo is the Son naturally God, and the holy Ghoſt naturally God, and yet not three Gods, but one God naturally, the Father, the Son, and the holy Ghoſt.

And therefore, O God holy Trinitie, in perſons thou art inſeparable, in ſenſe are they to be vnderſtood, though in ſound you haue ſeparable names: for you receiue no plurall number in the names of nature.

For hereby it is declared, how the perſons in the holy Trinitie which is one *i*, very God *k*, cannot bee divided, for that the name of euery perſon, reſpecteth alway another perſon.

i Pſa. 86.10
k Ioh. 17.3
1 The. 1.9

If

If I ſay the Father, I point vnto the Sonne: and if I name the Sonne, I preſuppoſe a Father: if I mention the holy Spirit, I muſt neceſſarily vnderſtand of whom hee is the ſpirit, namely of the Father and the Sonne.

For this is the true faith, proceeding from ſound doctrine: this vndoubtedly is the Catholike and right faith, which God of his goodneſs hath taught mee in the boſom of the mother Church l.

l Gal.4.26

Chap.

Chap. 30.

A zealous prayer to the blessed Trinitie.

WHerefore, O Lord, my faith, which thou hast giuen me to my salvation, calleth vnto thee.

For the faithfull soule liueth by faith *a*; he enioyeth in hope *b*, what one day he shall behold in thee.

a Rom. 1.17
b 1 co. 13.12

O my God, vnto thee cryeth my pure conscience, and the sweet loue of my faith, which, the darknes of ignorance being driven away, thou hast brought vnto the knowledge of the truth, which also thou hast plucked from the fooliſh bitterneſs of this world, and made comfortable and pleasant to me through thy sweet loue.

Vnto thee, O blessed Trinitie, doth the cleare voyce, and sincere loue of my faith call, which

which nourisheth the same frō the cradle, thou hast inlightened alway by thee light of thy grace, and confirmed mightily in me through the instructions of our mother the Church.

Vnto thee, do I call, O happy, and blessed, and glorious, and single Trinitie, Father *c*, and Sonne *d*, and holy Ghost *e*.

God *f*, Lord *g*, and Comforter *h*, loue, grace, & communion *i*, the begetter *k*, the begotten *l*, the renewer *m*:

The very light of the very light *n*, the very illumination:

The spring, the flood, and the watering:

Of one, all: through one, all: in one, all things:

Of whom *o*, through whom, in whom are all things.

The liuing life, the life from the liuing, the quickner of such as liue *p*.

One of himselfe; one of one: one

c Mat. 11 25
d Ioh. 3. 16
e 2 co. 13. 13
f Deut. 6. 4
g Deu. 6. 13
h Ioh. 10. 16
i 2 cor. 13. 13
k Heb. 1. 4
l Act. 13. 53
m Tit. 2. 5
n Ioh. 1. 4
o Act. 17. 28
p Ioh. 5. 21

one of two.

A being of himselfe, a being of another; a being from both. The Father is truth *q*, the Sonne truth *r*, & the holy Ghost truth *s*: So that the Father, the word, and the Comforter are one essence *t*, one power, one goodnes, and one blessednes, of whom, through whom, and in whom, are all things blessed, whatsoeuer things are blessed.

q 1 Ioh. 5. 9
r Ioh. 14. 9
s 1 Ioh. 5. 6
t 1 Ioh. 5. 7

Chap. 31.

How that God is the true and the soueraigne life.

O GOD, the true and the soueraigne life, of whom, through whom, & in whom all things doe liue *a*, whatsoeuer things hoe liue trulie, and in happy state.

a Act. 17. 21

O God, euen goodnes and godlines; from whō *b*, through whom, & in whom are all good and

b Iam. 1. 18

and godly things, vvhich are good and godly.

God, whose faith quickneth, hope erecteth, and loue linketh vs; God, who hast commanded vs to pray vnto thee *c*, and makest thy selfe to be found, & openest to him which knocketh.

c Mat. 7.7

God, whom none forgoeth, but the deceiued, none seeketh, but the admonished *d*, and no man findeth, but the purged *e*.

d Ioh. 6. 44
e Mat. 3.8

God, whome to know, is life *f*: whom to serue, is to raigne; and whom to loue, is the saluation and ioy of the soule.

f Ioh. 17.3

Thee, both with my lips, and with mine heart, & with all my strength, I do praise, blesse, and worship, to thy clemencie and goodnesse I doe yeeld humble thankes for all thy benefits, and to thy maiestie do I sing, Holy, Holy, Holy *g*.

g Esay 6.3

O blessed Trinitie, I beseech thee vouchsafe to come into mee

mee, and to make mee a meete temple for thine holineſſe.

I do pray the Father through the Sonne, I pray the Sonne through the Father; I pray the holy Spirit by the Father and the Sonne, that all wickedneſſe may be ſet far away from mee: and that all the holy vertues may be implanted within mee.

O infinite GOD, of whom, through whom, and in whom are all things made, both viſible and inuiſible *h*, which incloſeſt thine outward works, & filleſt thine inward: gouerneſt them aboue, & beareſt them below *i*, keepe mee the vvorke of thine hands *k* which truſt in thee, and hope only in thy mercy. Keepe mee, I beſeech thee, both heere and euery where: now and alway, within and vvithout, before and behind, aboue and beneath, round about, ſo that there be no place for the ſnares

h Col. 1. 16

i Heb 1. 3

k Pſ. 100. 3

of

of the enemie against me.

l Gen. 35 12 — Thou art God almighty *l*, the keeper and protector of all that

m Psa. 18 30 — trust in thee *m*, without whom none is in safety, no man is free from danger.

n Deut. 4 39 — Thou art God, & beside thee there is none other *n*, eyther in heauen aboue, or in earth below; which doost great things

o Iob 5. 2 — and vnsearchable *o*, and maruellous things without number.

Meete it is that thou be praised, that thou be honored, that thou bee magnified with commendations.

To thee the whole troupe of Angels, to thee the heauens and all the powers doe sing, & continually yeelde praises, as creatures to the Creator, seruants to the Lord, souldiers to their King.

Euery creature doth extoll, & euey soule dooth glorifie thee the holy, & vndefiled Trinitie.

Chap.

Chap. 32.
A forme of thankesgiuing vnto God.

TO thee the holy & humble men of heart *a*, to thee the spirits and soules of the righteous, to thee do all the supernall citizens, together with all the orders of blessed spirits, yeeld humble praise and glory, and exalt thee aboue all things for euer.

a Song of the three children, ver. 87

O Lord, gloriously and honourably doe those heauenly citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee.

Yea, & I too a miserable sinner, doe exceedingly desire to praise thee, & greatly doe I loue to loue thee aboue all things.

b Psa. 7. 1
c Psa. 42. 8
d Psa. 18

O my God *b*, my life *c*, my strength *d*, and my praise *e*, giue

e Psal. 118

mee

me grace to praise thee.

Put thy light in my heart, & thy word into my mouth; that both mine heart may thinke vpon thy glory, and my tongue sing out thy praises euery day *f*. But for so much as praise is not seemely in the mouth of a sinner *g*, and I am a man of polluted lips *h*: purge mine heart I beseech thee, from all iniquity *i*, sanctifie mee both within and without, O almighty sanctifier, and make mee worthy to sound forth thy praise.

f Psa. 71.8

g Ecc. 15.9
h Esa. 6.5
i Psa. 51.7

Receiue in good part from the hand of the heart, and from the loue of the mind, receiue, I pray thee, the sacrifice of my lips, & let it be acceptable in thy sight, and ascend vp vnto thee like a sweet smelling sauour.

Let thine holy memory, and thy blessed sweetnesse possesse my whole soule, and rauish me with desire of inuisible things.

Let

Let my ſoule I beſeech thee, paſs from viſible vnto inviſible: from terrestriall vnto heauenly, vnto eternall from tranſitorie things: let it paſs, I ſay, and ſee thy wonderfull viſion.

O eternall verity *k*, & true charity *l*, and dear eternity *m*, thou art my God *n*, vnto thee doe I ſigh, after thee doe I couet, on thee do I think, vnto thee doe I deſire to come night and day: whoſo knoweth thee, knowes the truth *o*, knoweth eternitie. Thou, O truth, beareſt the preheminence aboue all things, whom we ſhall behold euen as thou art *p*, that when this blinde and mortall life is paſſed away, wherein it is ſayde vnto vs, Where is thy God *q*, I may ſay Thou art my God *r*.

k Pſ. 117. 2
l 1 Ioh. 4. 8
m 1 Ti. 1. 17
n Pſ. 31. 14
o Ioh. 14. 6
p 1 Ioh. 1. 2
q Pſa. 42. 3
r Pſa. 31. 14

Somewhat I breath after thee when I poure out my ſoule vnto thee in the voyce of ioy and confeſsion, as one that maketh

good cheer, and keepeth a feast, and as yet is pensiue, because it slideth back, and becommeth a deepe, or more truely perceiueth it selfe as yet to bee a very deep indeed.

My faith which thou hast inflamed in the night before my feet, saith to it, Why art thou
s Psa.43.5 cast downe my soule *s*; and why art thou disquieted within me? wait on God; his word is a lan-
t Psa.119 115 torne vnto my feet *t*. Wait and perseuer, vntill the night, euen the mother of the wicked, bee gone away, vntill the wrath of God (whose children we some-
u Eph.2.3 time were *u*) bee passed away. For wee haue bin ere this dark-
x Eph.5.8 nesse, *x*, vntill this stream of waters flowe away, wee carry yet the remnants of the body dead in respect of sinne, vntill the day doe rise, and shadowes depart: wait on God, in the morning I shall stand before him, and be-

hold

hold, and alwaies praise him.

In the morning I will direct me vnto thee *y*, and behold the health of my countenance, euen my God, who shal quicken our mortal bodies *z*, because of the Spirit dwelling in vs, that now wee may bee light *a*, while yet we are saued by hope *b*, and are the children of light, and the children of the day *c*, not of the night, neither of darknes.

For we vvere once darknes *d*, but are now light in the Lord, and yet through faith *e*, not as we shall be. Hope that is seene, is no hope *f*.

O Lord, that immortall people of thine Angels doe praise thee: and the celestiall powers doe magnifie thy Name *g*, who haue no neede either to reade this our Scripture, or to knowe thee the holy & single Trinitie.

For they alwaies, behold thy face *h*, where they read without

y Psa. 5. 3

z Ro. 8. 11

a Ephe. 5. 8

b Ro. 8. 24

c 1 Thes. 5. 5

d Eph. 5. 8

e 1 Cor. 13. 12

f Ro. 8. 24

g Esa. 6. 2

h Mat. 18. 10

syllables of time, what thine eternall pleasure is: they read, they chuse, and they loue: yea, alwaies they read, and what they read, they forget not.

By chusing and louing, they read this constancy of thy counsell: and their booke shall at no time be shut & folded, because thy selfe art, and wilt euerlastingly be this to them.

O much blessed are those heauenly powers, that can religiously and purely, with an exceeding delight and vnspeakeable ioy, magnifie thee with praises!

Thence they praise, whence they reioyce, for so much as alwaies they behold that which offereth them continuall occasion both to praise and reioyce.

But wee, presséd downe with the weight of flesh *i*, and placed farre away from thy countenance *k* in this exile *l*, & distracted

i Wis. 9. 15
k Cor. 13
l Heb. 11

ted through varieties of the world, wee alas are not able worthily to praise thee: through faith wee praise thee, not of perfect knowledge *m*.

But those angelicall spirits praise thee of knowledge *n*, not through faith: for our flesh is the cause, why wee praise thee otherwise then they doe.

Notwithstanding, albeit wee sing praises to thee after diuerse sorts, yet thou art but one God *o*, Creator of all things *p*, to whō is offered the sacrifice of praise both in heauen & in earth: but one day wee shall come vnto their companie, with whom alwaies we shall see thee *q*, and praise thee without ceasing.

Now then, O Lord, grant that while I doe liue in this fraile body, both mine heart, and my tongue, and all my bones may glorifie thee, and say *r*, Lord, who is like vnto thee?

m 1 Cor. 13.12
n Mat. 18 10
o Deu. 6.4
p Gen. 1.1
q 1 Cor. 13 - 12
r Ps. 33.10

Thou art God almightie *f*, whom three in persons *t*, yet but one in the substance of the God-head, wee serue and worship, namely, the Father vnbegotten, the Sonne onely begotten of the Father *u*, the holy Spirit both proceeding from, and remaining in them both, an holy & single Trinitie, one God almightie.

Which when wee were not, diddest mightily make vs *x*, and when through our owne default wee were lost, mercifully and maruelously hast deliuered vs *y*.

Oh suffer vs not to proue either vngratefull for so great benefits, or vnworthy so manifold mercies.

Vnto thee do I pray, sue, and beseech: increase my faith, increase mine hope, yea, and increase my loue also.

Through that same thy goodnes,

f Exo.6.3
t Mat.3.16
u Ioh. 3. 16
x Ge.1.26
y Ps.103.1

neſſe, make vs to bee euermore ſtable in faith *x*, and fruitfull in all good works *a*, that by a right faith, and works agreeable vnto faith, wee may come through thy mercy vnto everlaſting life; where, ſeeing thy perfect and full glory euen as it is *b*, we may worſhip thy maieſty, and being made woorthie to beholde thy glory, ſing:

x Col. 1. 23
a Col. 1. 10
b 1 Cor. 13. 12

Glorie to the Father which hath made vs *c*, glory to the Sonne who hath redeemed vs *d*, glory to the holy Ghoſt that hath ſanctified vs *e*, glory to the ſoueraigne and ſingle Trinitie, whoſe workes are vnſeparable, and whoſe kingdom hath none end *f*.

c Pſa. 136. 1
d Gal. 3. 3
e Rom. 15. 16
f Reu. 11. 15

Vnto thee belongeth al praiſe, all commendation, all honour: bleſsing, and loue, honour, and power, and might be vnto thee our God for evermore *g*, A-men.

g Reu. 7. 12

Chap. 33.

A complaint, that man is not moued in heart through contemplation; when as the Angels who see God, tremble thereat.

PArdon, O Lord, O mercifull God pardon, pardon and shew mercy, forgiue mine ignorance, and my great imperfection.

O reiect mee not, for that I dare be so bold with thee, who am thy seruant; not thy good seruant, whom would I were, but thine vnprofitable & euill, & therefore very evill, because I presume without any contrition of the heart, and flood of teares, and without due reverence and feare, to prayse, blesse and worship thee our almightie *a* God, terrible, and much to bee feared *b*.

a Gen. 17. 1
b Reu. 15. 1

For if the Angels in honoring and

and praiſing thee doe tremble, filled with a maruelous reioycing: why do not I when I com into thy preſence to praiſe thee and to offer ſacrifice, why doe not I euen quake at the very heart, why bluſh I not in countenance, why do I not ſtammer in my ſpeech, and why ſhedde I not plentifull tears from mine eyes?

Alack, I would, but I am vnable, becauſe I cannot doe as I would. Hence it is that I maruell much with my ſelfe, while with the eyes of my faith I beholde thee, who art very terrible.

But who can do this, without the helpe of thy grace? for it is thy mercie which doth ſaue vs all *c.* *c* Rom. 9. 23

O wretch that I am, how ſenſeleſs is my ſoule become, that it is not much diſmaid, while it ſtandeth before God, and ſoun-

deth out his praises!

O wretch that I am, how is mine hart hardened, that mine eyes doe not poure out euen flouds of teares, while I fellow seruant reason before my Lord d, & a man with God e: a creature with the Creator: I, who am made of the slime of the earth g, with him who hath created all things of nothing h.

d Mal. 1.6
e Exo. 20.1
f Ps. 100.3
g Gen. 1.26
h Heb. 1.1

Beholde, O my Lord, I place my selfe before thine eyes, and what I thinke secretly of my selfe in mine hart, I make others to know.

But O God, who art rich in mercy i, and liberall in thy rewardes, giue me of thy riches, that through them I may serue thee. For none otherwise can wee either serue or please thee, but of thy gift k: pearce, I beseech thee, my flesh with thy feare: let mine heart reioyce, that I may feare thy name.

i Eph. 2.4
k Iam. 4.17

Oh

Oh that my sinfull soule did so feare thee, as did that holy man, who said, Gods punishment was fearefull vnto me *l*. l Iob 31.23

Wherefore, O God, who art the giuer of all good things *m*, giue mee among thy praises a well of teares, together with a pure hart and ioyfull mind; that louing thee perfectly, and lauding thee worthily, in the very palate of mine heart, I may perceiue, taste, & sauor, how sweet thou art and pleasant, O Lord: as it is written, Taste yee and see how gracious the Lord is *n*, blessed is the man that trusteth in him. m Iam.1.17 n Psa.34.8

Blessed is the people that can reioyce in thee *o*: blessed is the man whose strength is in thee *p*, and in whose hart are thy waies in the vale of teares, in the place which he hath appointed. o Ps.89.15 p Psa.84.5

Blessed are the pure in hart *q*, for they shall see God, q Mat.5.8

Blessed

Blessed are they which dwell in thine house, O Lord, for euer and euer they will praise thee *r*.

r Psa. 84. 4

Chap 34.

A prayer very forceable to moue the minde vnto Religion, and the loue of God.

O Iesus, who art our redemption *a*, our loue and desire, God of Gods *b*, helpe mee thy seruant. Vpon thee doe I call, vnto thee doe I cry from the very bottom of mine heart. For thee do I call into my soule. O enter thereinto, and ioyne it to thee, that thou maist possesse the same without spot or wrinble *c*.

a Gal. 4. 1
b Ioh. 8. 41
c Eph. 5. 27

For a most cleane Lord, must haue a cleane habitation.

O then sanctifie me thy vessel which thou hast made *d*, purge me from all wickednes, fill me with thy grace, & beeing repleni-

d Iob 10. 8

niſhed keepe me ſo, that I may bee a meete temple for thy dwelling both here & for euer.

O moſt good, moſt gracious, louing, deere, mighty, deſired, precious, amiable, and glorious God, thou art to me than honie ſweeter, than milke or ſnow fairer, than nectar more pleaſant, than gold and iewels more precious, and dearer than all the wealth and promotions of the world. 1 Cor. 3. 16

What doe I ſay, O my God, mine onely hope and ſo infinite mercy? what do I ſay, O happy and quiet ſweetnes? what do I ſay, when I ſay thoſe things? I ſay what I am able, but I ſay not all that I ſhould: would to God I could ſay, as the melodious quiers of Angels do ſay!

Oh how willingly would I poure out my ſelfe wholly in thy praiſes! how deuoutly without ceaſing would I ſing foorth thoſe

these Psalmes of heauenly musicke, vnto the laude and praise of thy name, in the midst of thy congregation!

Notwithstanding, because I cannot do so, shal I be still woe to them which talk not of thee
f Wise. 10. 1 who openest the mouth of the dumbe *f*, and makest the tongs of babes eloquent. Wo to them which talk not of thee, for they which babble much are dumbe when they sing not thy praises.

Who can praise thee worthily enough, O vnutterable power and wisedome of the Father!

And albeit I cannot finde words, wherewithall I may sufficiently expresse the almighty, and all skilfull words: yet vntill thou call me vnto thee, where I may praise thee as I should, and ought, I will say that I am able. Wherefore, mine humble request is, that thou wouldest respect, not that which I now do say,

say, but that which I desire to say.

For indeed, I do mightily desire to speake of thee as I ought and as becommeth me, because to thee praise, ~~to thee Psalmes, to thee all honour~~, and glorie is due *g*. g 1 Ti.1.17

Then knowest, thou, O God, who knowest the secret cogitations of the hart *h*, thou knowest how to mee thou art more acceptable & deare, then either heauen, or earth, or any thing contained in Heauen or earth. For I doe loue thee aboue Heauen, and aboue earth, and more than any thing which is in heauen or earth: yea for the loue of thy name, no transitorie thing doubtlesse is to be loued *i*. h Psa.7.9 Act.14.8 i 1 Co.1.7 31

O my God exceedingly do I loue thee; and more and more I desire to loue thee.

Grant I beseech thee, that I may loue thee euermore, not onely

onely as I would, but also as I ſhould, that thou only mayſt be in my thought and meditation. Of thee let mee meditate in the day time and ceaſe not: of thee let me thinke in the night when I am aſleepe: with thee let my ſpirit reaſon, and my ſoule let it talke with thee.

With the light of thine holy cõtemplation let mine heart be inlightened, that through thy direction I may go frõ ſtrength
k Pſa.84.7 vnto ſtrength *k*, & ſo at length beholde thee the God of gods in Sion, whom now I ſee indeed
l 1 Cor.13 12 through a glaſſe darkely *l*; but then face to face, where I ſhall know thee euen as I am known.
m Mat.5.8 Bleſſed are the pure in hart *m*: for they ſhall ſee God. Bleſſed are they which dwell in thine
n Pſa.84.4 houſe *n*, O Lord: for euer and euer they will praiſe thee.

Wherefore by all thy mercies wherewithall wee be deliuered from

from euerlasting damnation *o*, I beseech thee, O Lord, mollifie mine hard and stony, and flinty and iron heart, with thine holy & mightie oyntment; and thoreugh the fire of compunction make me at all houres to seem a liuing sacrifice in thy sight *p*.

o Ro.9.23

p Ro.18.1

Cause mee to haue alwaies a contrite, and an humble heart, with a flood of teares in mine eyes.

Cause mee from the bottome of mine heart vtterly to die to this world, and through the greatnes of thy feare & loue, so to forget transitory things, that I may neither weep nor reioyce at, neither feare nor loue any worldly things: neither be corrupted with prosperity, nor bee ouerthrowne by aduersitie.

And forsomuch as thy loue is strong as death, let the fiery and pleasant force of thy loue swallowe vp mine hart *q*, I beseech thee,

q Cant.8.6

thee, from all things that are vnder heauen, that I may cleaue vnto thee alone, & be fed with the onely remembrance of thy sweetnes.

Let thy sweet sauour, O Lord let the sweet sauour of thee, I pray thee descend, yea let it descend into mine heart; & let the comfortable loue of thine holy name enter euen into my soule. O let the maruelous and vnspeakeable sweetnesse of thy sauour come vnto mee, which may both raise vp in my breast a continuall desire after thee, & frō mine heart bring the veines of water springing vp into euerlasting life *r*.

r Ioh. 4. 14

Thou art vnmeasurable, O Lord, and therefore without measure thou shouldest bee loued, and praised of them whom thou hast redeemed with thy precious blood *s*.

s 1 Pet. 1. 18

O most gracious louer of mankind,

kind *t*, most mercifull Lord, and righteous Iudge, to whom all iudgement is cõmitted by the father *u*, by the most wise iudgment of thine equitie thou hast giuen out, how the children of this world *x*, of night and of darknes, with a more earnest desire, endeuor, and studie, doe loue and seeke after transitorie riches and fleeting promotion, than wee thy seruants can loue our God, by whom wee are both made *y* & redeemed *z*.

t 1 Ioh. 3. 16

u Ioh. 5. 22

x Luk. 16. 8

y Ge 1. 26

z Gal. 3. 13

For if one man doe so entirely loue another that he can hardly bear the absence of his friend: if the wife with so great a fire of good will be loyned to her husband, that in respect therof, she can at no time be at rest till she haue his company: with what a good wil, with what care, with what a zeale ought the soule, which through faith of hir part, & through mercy on thy part, betrothed

betrothed to thee, to loue thee
a Mat. 1. the true *a* GOD, the faireſt
23 ſpowſe *b*, who haſt ſo loued and
b 2 Cor. 11. 2 ſaued vs: who haſt done ſo ma-
nie, ſuch and ſo great things for
our ſakes.

And although theſe weake things haue their comforts, and their loues: yet doe they not ſo delight, as thou our God doeſt. For in thee do the righteous reioyce, becauſe thy loue is ſweet and quiet. For thou dooſt repleniſh the hearts which thou poſſeſſeſt, both with ſweetneſs, with ioy, and with tranquillity.

Contrariwiſe, the loue of this world & of the fleſh is troubleſome & vnquiet, neither ſuffereth it the minds whom it entereth into at any time to bee at reſt. For continually it moueth them with ſuſpicions, and with perturbations, and with manifold feares.

So that thou art the ioy of the righ-

righteous: & good cauſe why. For with thee is an aſſured quietnes, with thee is the life void of all troubles.

O gratious God, whoſo entereth into thee, entereth into his maſters ioy, and ſhall feare no more: but ſhall fare well in the place of happineſſe, ſaying, This is my reſt for euer[d]; heere will I dwell, for I haue a delight therein. And againe; The Lord is my ſhepheard, I ſhall not want: hee maketh mee to reſt in greene paſtures.

O deere Chriſt, O ſweet Ieſu, repleniſh mine heart, I beſeech thee, with the vnquenchable fire of thy loue, with a cõtinuall remembrance of thee; ſo that as a burning flame I may ſo burne with the loue of thee, that no waters, be it neuer ſo much, may quench the ſame.

O moſt gracious Lord, make thou mee vnfainedly to loue thee

c Math. 25 21

d Pſa. 132 14

e Pſa. 23. 1

thee, and through desire of thee to lay downe the burden of all fleshly desires, and the importable weight of earthly affections, which beareth and presseth down my soule; that by the sauor of thine ointments running amaine after thee, I may the more speedily discerne, by the conduction of thee my captain, to come vnto the contemplation of thy faireneſſe, there to be throughly satisfied.

For, two sorts of loue, wherof the one is good, and the other naught; the one sweet, and the other vncomfortable, cannot abide at one time together in one body.

And therefore, whoso beſides thee loueth any thing *f*, thy loue O God is not in him *g*, thy loue I say, euen the loue of sweetnes, and the sweetneſſe of loue, the loue which troubleth not, but delighteth, the sincere and chaſt

f Mat. 10. 27
g 1 Ioh. 2 15

chaſt loue abiding everlaſtingly: the loue which alwaies burneſt and neuer goeſt out.

O deare Chriſt, O ſweet Ieſu, who art the very loue *h*, & my God *i*, inflame me wholly with thy fire, with thy loue, with thy ſweetneſs and delectation, with thy ioy and mirth, with the delight & deſire of thee, the which is both holy and good, chaſt & pure, quiet & ſecure; that filled euen topfull with the ſweeneſs of thy loue, and wholly ſet on fire by the flames of thy friendſhip, I may loue thee, my God, with all mine heart *k*, and with all my ſtrength, having thee alwaies and in all places both in mine heart, and in my mouth, and before mine eyes, ſo that ſtrange loues may find no place at all in me.

h Ioh. 4. 8
i Mat. 4. 10
k Deut. 6. 5

Heare me O my God: heare me, O light of mine eyes: heare my petition, and grant my petition,

tion, that thou mayst hear me,
Gracious, and most mercifull GOD, stop not thine eares against mee, because of my sins: but of thy woonted goodnesse receiue the prayers of thy seruant, and grant mee the effect of my petition and request, Amen.

Chap. 35.
A deuout prayer, for grace to praise and to thank the Lord daily for his benefits.

O Lord, Christ, word of the Father *a*, who camest into this worlde to saue sinners *b*, through the tender bowels of thy mercy I beseech thee, amend my life, change my dealings, & reform my manners: take away from me such things as hurt my soule, and displease thee: and giue mee that which thou knowest is pleasing to thee

a Ioh. 1. 1
b 1 Tim. 1 13

thee, and profitable for my soules health.

Who can bring a clean thing out of filthinesse *c* but thou alone? Thou art God almighty *d*, of infinite mercy *e*, which iustifiest the vngodly *f*, & quickenest the dead in respect of sinne, who changest sinners, and they are not.

c Ioh. 14.4
d Ge. 35.11
e Psa. 45.9
f Rom. 4.5

Remoove therefore from me, whatsoever in mee displeaseth thee. For thine eyes doe behold my manifold imperfections.

Send thine hand of mercy, I pray thee, vpon mee: and take away fro me whatsoeuer within mee doth offend the eyes of thy goodnesse.

O Lord, thou knowest both how sound, and how sick I am: Heale my sickness, & maintain my health I beseech thee.

O Lord, thou which helpest the weake, and preseruest the healthfull, thou at a beck amen-

deſt the things which are broken and decayed, heale thou
g Ier.17.14 me, and I ſhall be whole *g*: ſaue me, and I ſhall be ſaued.

For do thou vouchſafe in mine hart thy field, to ſowe the good ſeede, it muſt needes bee, that firſt thou wilt plucke out the thorns of my wickedneſſe by the hand of thy mercie.

O moſt gracious, moſt gentle, moſt loving, deſired, amiable and louely of all others, poure I pray thee, vpon mine heart the ſtreames of thy ſweetneſſe, and good wil, that I may neither deſire, nor think vpon any earthly,
h Mat.10.37 or fleſhly things *h*, but loue thee alone, and haue thee only both in mine heart and mouth.

By thine owne finger write thou within my breaſt a ſweet remembrance of thy comfortable Name, neuer to bee blotted out by forgetfulneſs.

Write thy will and thy iuſtificati-

fications also vpon the tables of mine heart, that alway & euery where, I may set both thee the Lord of infinite sweetnesse, and thy lawes before my face.

Inflame my minde with that thy fire, which thou sendest vpon the earth *i*, and vvouldest haue increased very much, that day by day, with abundance of teares, I may offer vnto thee the sacrifice of a contrite spirit *k*, & of a broken hart.

i Luke. 12, 49.

k Psal. 51 15.

According as I desire, and as from mine heart I craue, O sweet Christ, O good Iesu, giue me thine holy and chaste loue, that it may repleniſh, and hold, and possesse me altogether.

And giue mee too a continuall watering streame of teares, which is an euident signe of thy loue, that they also may testifie to the world thy loue vvithin me, that they may declare and tell, how greatly my soule doth

loue thee, ſeeing for the exceeding pleaſure it receiueth from thy loue, it cannot refrain from ſhedding teares.

O good Lord, ſometime I remember that good vvoman Anna*l*, vvhich came vnto the tabernacle to begge a ſonne of God, of vvhom the Scripture teſtifieth, how after her teares & prayers, ſhe looked no more ſad: but vvhen I remember ſo great vertue, & ſuch conſtancie of that woman, I am troubled in minde, and doe bluſh againe, becauſe I behold how I wretch do greuel to much downward.

1 Sam. 1.28

For, if a woman did ſo weepe, and continue in weeping, and that for a ſon: how ſhould my ſoule weepe, yea and perſiſt in weeping, vvhich ſeeketh, and loueth God, yea and longeth too for to com vnto him! How ſhould the ſoule both groane, and bee grieued, that ſeeketh after

after God night & day! which esteemeth all things as nought beside Christ! for it is much maruell, if teares bee not the meate of such a soule, day and night.

Regard therefore, and shew mercie vpon mee, for the dolors of mine heart be increased.

Giue me thine heauenly comfort, and despise not the sinfull soule for which thou diedst *m*. m 1 Tim. 1.15

O giue, I beseech thee, the inward teares of hartie affection, which may both loose the fetters of my sinnes, and also repleniſh my soule euermore with thy celestiall comfort.

Gladly would I attaine some portion in thy kingdome, if not among men afore time, whose steppes I am vnable to imitate, yet at the least among religious women.

And heere commeth to my remembrance the wonderfull

deuotion of other women, that with a godly affection sought thee in the graue *n*, that albeit thy Disciples departed, yet went they not from the sepulcher, but sate there heauilie lamenting, & weeping much and a long while, and rising again, with many teares oftentimes went and peeped into the holes of the sepulcher, and very diligently sought, if any vvhere they could see thee, whom earnestle they sought for.

n Mat. 28. 1 Mar. 16. 1.

Many times went they vnto the graue; but to the louers, too much was not often enough: for the vertue of a good worke is perseuerance: and because aboue the rest they loued, both in louing they wept, & in weeping they sought, & in seeking they perseuered, and therefore they before al did find thee, saw thee, and talked with thee.

And not only so, but also they carried

carried the tidings of thy glorious resurrection to the disciples themselues, according as you bad and warned them, saying, Goe and tell my brethren, that they goe into Galilee, and there they shall see me o.

o Mat. 28. 10

If then the women so wept, & in weeping persеuered, that sought the liuing amongst the dead, & by faith touched thee: how should the soule bewaile, and in bewayling continue, which in heart beleeueth, and with mouth confesseth, how thou her Sauiour dooſt rule in heauen, & gouern every where! how should that soule weepe & lament, which with her hart loueth, and with all her whole desire longeth for thee!

O thou only refuge, and hope of the distressed, to whom no man sueth, without hope of mercie, giue mee this grace for thine owne sake, and thy holy

name sake, that as often as I thinke of thee, speake of thee, write of thee, read of thee, conferre of thee, as often as I remember thee, serue thee, offer the sacrifice of praise vnto thee, so often I may shed aboundance of tears sweetly before thy face, that my teares may become my meat day and night *p*.

p Psa.42.3

q Psa.24.7

r Mat.23.10

Thou, O King of glory *q*, and master of all vertues *r*, hast taught vs both by word and example to weep and to mourne, saying: Blessed are they which mourne, for they shall be comforted *s*. Againe, thou diddest mourne, for *t* thy friend departed, and weptst ouer Ierusalem ready to com vnto desolation *u*.

s Mat.5.5

t Iob 11.33

u Lu.19.41

O good Iesu, by those most precious teares of thine, and by all thy manifold mercies, wherwithall thou hast vouchsafed wonderfully to helpe vs miserable sinners, giue me grace to bewaile

bewaile my transgressions, the which my soule dooth much long for and desire, because without thou giue it, I cannet get the same x, but euen throgh the holy ghost, which mollifieth the hearts of sinners, and prouoketh them vnto the teares of repentance. x Iam. 1.7

Giue me grace to mourn for my sinnes, as our forefathers did, whose footsteps I am bound to imitate; that I may bewaile mine offences all my life long as they haue mourned day and night.

Euen for thine intercession sake, and for all thy merits sake, haue mercy vpon mee thy miserable and vnworthie seruant: and giue mee grace to bewaile my sinnes.

Water thou my plants both from aboue and from beneath, that my teares may be my meat day and night y, and I through y Psa. 42. 3.

the fire of compunction may be made a fat burning sacrifice in thy sight, and bee killed altogether vpō the altar of mine hart, and be taken as a fat burnt sacrifice for a sweet smelling sauour in thy nostrils.

O sweet Lord, giue me a watering fountain, & a clear fountain, wherein daily this defiled sacrifice may be cleansed.

For although through the assistance of thy grace I haue offered my selfe wholly to thee; yet in many things for all that I doe sinz, by reason of my too too great weakenes. z Iam. 3.2

Wherfore, O blessed and louing God, giue me grace: especially of the great sweetnes of thy loue, and remembrance of thy mercies, make ready this table for thy seruant in thy presence, & giue mee power, that when I will, I may bee satisfied of it.

Of

Of thy mercy and goodneſſe grant, that this inebriating and goodly cuppe may quench my thirſt, that my ſpirit may couet after thee, and my minde burne with thy loue, forgetting all vanitie and miſery.

Heare O my God, heare O light of mine eyes, heare my petition, and grant that I may beg that thing, which thou maiſt grant.

Gratious and mercifull God, ſtop not thine eares againſt me, becauſe of my ſinnes: but of thy wonted goodnes grant me the effect of my petition & deſire, Amen.

Chap.

Chap. 26.

A very effectuall prayer to the ſtirring vp of the mind vnto godlines, being zealouſly vttered.

O Lord Ieſus, O pittifull Ieſus, O good Ieſus, vvho both haſt vouchſafed to ſuffer death for our ſinnes, and art riſen againe for our iuſtifications a:

a Ro.4.25

I humbly beſeech thee by thy glorious reſurrection, raiſe me out of the ſepulcher of my ſins, and of all my vices, and giue me daily a part in the firſt b reſurrection, that truly I may receiue a portion in the reſurrection at the laſt day.

b Reue.20 6

O ſweet, and moſt bleſſed Ieſus, thou haſt aſcended into heauen vvith a glorious Triumph, and ſitteſt at the right hand of the Father c, O almighty

c Ro.8.30

tie Prince, drawe mee vpward vnto thee that I may runne after thee *d*, through the sauour of thine oyntments that I may runne and tire not, thou drawing and conducting mee in my race; drawe the mouth of my soule thristing after thee, vnto the supernall riuers of eternall safetie, yea drawe me vnto thee the well of life *e*, that according to my power, I may frō thence take my drinke, whence I may liue for euermore, O my God, my life *f*.

d Sal. song 1.2.3

e Psa. 36.6

f Ioh. 14.6.

For thine holy and blessed mouth hath said, If any man thirst *g*, let him come vnto me, and drinke.

g Ioh. 7.37.

Now grant, O fountain of life, that the thirsty soule may drink of thee continually, that according to thine holy and true promise, out of my belly may flow euen riuers of water of life *h*.

h Iob 7.38

O fountaine of life, repleniſh my

my soule with the riuer of thy pleasure, make mine heart throughly drunke with the sober drunkennesse of thy loue, so that I may vtterly forget whatsoeuer is vaine and earthly, and euermore haue thee alone in my remembrance, as it is written, I remembred God, & mine heart was glad. Giue mee thine holy Spirit, signified by those waters which thou promisest to giue to such as thirst.

O, I beseech thee, giue mee grace with all my desire, & with all my care, to goe on toward that place, whither we beleiue thou ascendedst the fortith day after thy resurrection *i*, that only in the flesh I may be held in this vvretched vvorld, but in thought and desire may bee with thee, that there mine hart may be *k*, where thou my desired, and incomparable, and much louely treasure art.

i Acts. 1. 3

k Mat. 6. 2

For

For in the great deluge of this life, where wee are toſſed with raging ſtormes on all ſides, and no good footing, and hie place can bee found where the Doue may ſomwhat reſt her ſelfe *l*, there is no where either ſure peace, or ſecure quietneſſe, but warres in all places, contention, and enemies: abroad fightings, within feares. l Gen. 8. 9

And for ſo much as one part of vs is heauenly, and the other earthly, the corruptible body is heauy vnto the ſoule *m*. m Wiſ. 9. 23

Therfore my minde, my friend and companion, being wearied comming out of the way, is ſick, and lyeth all too rent and torne of thoſe vanities which it hath paſſed by: it is very hungrie, and faine would drinke, but I haue nothing to ſet before it; becauſe I am in pouerty and in beggery.

But Lord, my God, who aboundeſt

n Iam.1.17 boundeth in all good things *n*, & art a liberall bestower of the dainties of heauenly safety, giue thou meat to the wearied, gather together the dispersed, amend that which is torne.

Lo, he standeth at the doore, & knocketh: through the bowels of thy mercy, whereby thou the day-spring from on high

o Luk.1.78 hast visited vs *o*, I beseech thee, open the hand of thy pittie to the distressed which knocketh; and graciously command that hee come in vnto thee, rest in thee, and bee refreshed of thy liuely and heauenly breade, wherewithall beeing satisfied and strengthened, he may from this vale of teares mount aloft vnto celestiall things. & carried on high by the wings of holy desire, may flie vnto the kingdome of heauen.

O Lord, let my spirit take, let it take, I beseech thee, wings to

it

it felte as an Eagle, that it may flie amaine and faint not: that it may aſcend euen vnto the glory of thy houſe, & to the place where thine honour dwelleth *p*, there at the table, where thine heauenly Citizens doe repaſt themſelues to bee refreſhed of thy ſecrets in the places of thy greene paſture nie the ſtill waters. p Pſa.26.8

O my God, let mine heart, mine heart, an huge ſea ſwelling with waues, reſt in thee.

Thou which rebukeſt the winde *q*, and the ſea, whereby there came a great calme: come thou, and go vpon the waues of mine heart, that euery thing which I haue may be calme and clear, that I may embrace thee mine onely good, and behold thee, the ſweete light of mine eyes, without any blind darknes of troubleſome cogitations. q Mar.8.26 Mar.4.39

O Lord, let my mind from the parching

parching heat of worldly cares flie vnder the shadowe of thy wings; that beeing hid in thy temperate coolnes, it may ioyfully sing and say, I will lay mee
r Psa.4.8 down and also sleep in peace r.

Let my memorie sleepe, O
s Psa.7.1 Lord my God s, I pray thee let it sleep fro all euil; righteousnes
t Heb.1.9 let it loue t, but hate iniquity.

For indeede in the middes of the darknes & troubles of this life, what godlier, and what sweeter thing can there be, than to couet after the sweetnes of heauen, and to sigh for eternall happines? thā to haue the mind there fixed, where it is most assured to haue true ioyes?

O most sweete, most louely & blessed Iesu, when shall I beholde thee? when shall I come and appeare before thy presence u? when shal I be satisfied
u Psa.42.1 with thine image x? when wilt
x Ps. 17.15 thou bring my soule out of prison

ſon *y*, that I may praiſe thy Name, & be grieued no more? when ſhall I paſſe into that glorious & goodly houſe of thine, *z* whereas the voice of ſinging and praiſe is in the tabernacles of the righteous?

y Pſ. 142.7

z Pſa. 84.1.

Bleſſed are they which dwell in thine houſe O lord, they wil euer praiſe thee *a*. Bleſſed, and bleſſed indeed are they, whom thou haſt choſen, & taken into that celeſtiall inheritance.

a Pſal. 84.4.

Behold Lord, thy ſaints flouriſh before thee as the Lilly; becauſe they are ſatisfied with the fatnss of thine houſe *b*, & thou giueſt them drink out of the riuer of thy pleaſures. For with thee is the wel of life, and in thy light doe they ſee light, ſo that they, to wit, the light inlightened of thee, GOD inlightening *c*, doe now ſhine as the ſun *d*, in thy preſence.

b Pſal. 36.8

c Ioh. 1.9.

d Mat. 13. 43.

Oh how maruellous, how glorious,

e Psa.84.1 rious, how amiable are thy Tabernacles, O Lord of hostes *e*! my sinfull soule longeth to enter there-into.

f Psa.26.8 O Lord, I haue loued the habitation of thine house *f*, and the place where thine honour dwelleth.

One thing haue I desired of the Lord, & that I will require, euen that I may dwell in the house of the Lord all the dayes

g Psa.27.4 of my life *g*.

h Psa.42.1 As the Hart braieth for the riuers of water *h*, so panteth my soule after thee, O God.

When shall I come, and appear before thy presence! whē shall I see my God, whom my soule thirsteth for!

i Psa. 27.13 When shall I see him in the land of the liuing *i*! For in this land of the dying, he cannot be

k Ioh. 1.18 seene with mortall eyes *k*.

What shall I wretch do, being fettered with the gyues of this mortall

mortall fleſh *l*? what ſhall I do? while we are in the bodie, wee are abſent frō the Lord *m*. Here wee haue no continuing citie *n*, but we ſeeke one to come. And our freedome is in heauen *o*.

l Wiſ. 9. 15

m 2 Co. 5. 6

n Heb. 13 14

o 2 Cor. 5. 1

Wo to mee, that I am a ſtranger ſo long; and that I dwell in the tents of Kedar *p*. My ſoule hath too long dwelt in a ſtrange place.

p Pſ. 120. 5

Oh that I had vvings like a Doue *q*; then vvould I fly away and reſt. Nothing is ſo pleaſant to me as to be with my God. It is good for mee to draw neere vnto God *r*.

q Pſa. 55. 6

r Pſ. 73. 28

O Lord, grant while I liue in this mortall body, that I may cleaue to thee, as it is written, Hee that is ioyned vnto the Lord, is one ſpirit *ſ*.

ſ 1 Cor. 6 17

Giue mee the vvings of contemplation I beſeech thee, that endued therewithall, I may flie aloft vnto thee.

And

And ſeeing euery ſiniſter thing lieth downeward, hold thou my mind, that it fall not down vnto the bottome of the darkſom vale; and that, by reaſon of the ſhade of earth comming between, it be not ſeparated from thee the true ſunne of righteouſneſſe, and be hindered from beholding things on high thorough the clowd of darknes.

t Phil. 4. 7. For which cauſe I do ſoare vpward vnto the ioies of peace *t*: and vnto the delectable, and pleaſant ſtate of light *u*.

u Reu. 21. 23 Hold thou mine hart by thine hand: becauſe without thee it cannot be carried aloft. Thither I do haſten, whereas ſoueraigne peace raigneth and euerlaſting

x Reu. 7. 16 quietneſſe doth ſhine *x*.

Holde and gouerne thou my ſpirit, and take it vnto thee according to thy wil, that thou being guide, it may aſcend into that regiō of plenty, where thou feedeſt

feedeſt Iſrael euerlaſtingly with the food of truth: that at the leaſt with ſwift cogitation it may attaine vnto thee the ſoueraigne wiſedome, abounding aboue all, ſurpaſsing all, and gouerning all things.

But alas many things doe mutter againſt my ſoule flying vnto thee. Notwithſtanding, at thy commandment O Lord, let them not ouerthwart mee. Yea let my very ſoule bee ſilent, let her ouerpaſs all things; mount ouer all things that are created, and come vnto thee, fixing the eies of faith vpon thee alone the creator of all things: for thee let her long, to thee let her couet, on thee let her thinke; thee let her behold, be thou in her ſight and evermore meditate ſhee in her heart of thee, the true and ſoueraigne goodneſs *y* and the ioy abiding for euermore *z*.

y Iam. 1.27
z Mat. 25.21

To conclude, though many

are

are the contemplations, where-withall the godly ſoule is marueloufly fed, and refreſhed; yet in none is ſhe ſo delighted, and reſteth, as in thee, & when thou alone art in her thought, and eyes.

O Lord how great is thy goodneſs which wonderfully thou inſpireſt into the hearts of them, which loue thee! How marnailous is the ſweetneſs of thy loue, which they enioy, who loue nothing, ſeeke nothing, yea deſire nothing beſide thee.

Oh, happy are they, whoſe hope is only in thee, and whoſe onely worke is in prayer.

Bleſſed is he who ſitteth ſolitary and ſilent; and watcheth himſelfe day and night contitually, that placed as yet in this mortall bodie, hee may haue ſome fore-taſte of thy celeſtiall ſweetneſs!

O

O Lord by those health bringing wounds, which on the Crosse thou sufferedst for our sakes, from which gushed out that precious blood wherewith wee bee redeemed *a*, wound, I beseech thee, this my sinfull soule, for which also thou hast vouchsafed to die *b*: wound her by the fiery and mightie dart of thine abundant loue *c*.

a 1 Pet. 1. 18

b 1 Pet. 2. 24

c Ioh. 15. 12

For the word of God is liuely *d*, and mighty in operation, & sharper then any two edged sword.

d Heb. 4. 12

O thou the elected dart, and the most pearcing sword, who art of power able to pearce the hard buckler of mans heart: prick thou mine heart with the dart of thy loue; that my soule may say to thee, I am wounded with thy loue; so that from that wound of thy loue, teares abundantly may issue day & night *e*. Strike, O Lord, strike, I beseech

e Psa. 42. 3

thee, this mine hard mind, with the godly and mightie speare of thy loue, and with a stout courage pearce thou euen the most secret parts of my soule, and there-withall fetch thou a stream of water from out mine head, & out of mine eyes a true fountaine of tears flowing forth continually from an hearty affection, & desire to behold thy beauty; that night and day I may mourne in this present life, receiuing no comfort, vntill in thy celestiall bride-chamber I be thought worthy to see my beloued & beautifull spouse, euen my Lord & God; that beholding there thy glorious, wōderfull & most beautifull countenance *f*, full of all sweetnes, I may with those whō thou hast elected *g*, hūbly adore thy maiestie, and repleniſhed at the length with heauenly and vnspeakeable ioy of euerlasting mirth,

f 1 Cor. 13

g Ro. 8. 30

mirth, may with louers and friends cry out, saying:

Behold, I see now what I so desired; I inioy now what I so hoped for; I haue that which I loued so. For I am now ioyned to him in heauen, whō in earth I loued with all my strength, embraced with right good wil, & claue to from my very hart: him I praise, him I bless, and I worship him, who liueth & ruleth, God for euermore. Amen.

Chap. 37.

A prayer in the time of trouble.

HAue mercy on me, O Lord, haue mercy on mee, O gratious God, haue mercy on me a most wretched sinner offending hainously, and suffering iustlie; sinning dailie, and feeling continually thy correction.

If I waigh the euil which daily I haue committed, my punishment is but small; much wickednes haue I done, & little correction doe I feele.

Righteous art thou, O Lord, and iust are thy iudgements *a*. Thy iudgemẽts are truth *b*, they be righteous altogether. O lord my God, thou art righteous *c*, neither is there any iniquitie in thee.

a Psa. 119 137
b Psa. 19.9
c Ps. 92.15

For neither vniustly, nor cruelly dooſt thou afflict vs sinners *d*, O Almightie and mercifull lord *e*, who when we were not, didst mightilie make vs *f*; and when through our sinnes wee were in the estate of damnation, hast both mercifullie, and miraculously repaired vs *g*.

d Dan 9.4
e Exo. 34.6
f Iob 10.8
g Gal. 3.13

I knowe and am assured, how that our life is not gouerned at all aduentures, but that it is disposed and ruled by thee *h*, O Lord our GOD. Whence it is that

h Pro. 16.9

that thou careſt for all things *i*, but chiefly for thy ſeruants *k*, who haue put all their confidence in thine onely mercy.

i Wiſ. 11 13

k 1 Pet. 5 7

Wherefore I pray, and humbly beſeech thee, O Lord, deale not with mee according to my ſinnes, wherby I haue deſerued thy iuſt diſpleaſure; but according to thy great mercy, which is more then all the ſinnes euen of the whole world.

O God, who outwardly dooſt afflict the body, grant inwardly to my mind cõtinuall patience, ſo that thy praiſe at no time depart out of my mouth.

Haue mercy on mee, O Lord, haue mercy on mee, and helpe me, according as thou knoweſt I haue neede, both in my body and minde: thou knoweſt all things *l*, and canſt doe all things *m*, who liueſt euerlaſtingly *n*, Amen.

l Eccl. 23. 9

m Gen. 35 11

n 1 Tim. 1 17

Chap. 38.

A very godly prayer vnto the Sonne.

a 1 Tim. 1.1
b Mark. 9 19
c 1 Pet. 2 24

O Lord Iesus Christ *a*, sonne of the liuing God *b*, which vpon the Crosse with out-stretched armes, drankest the cup of bitter passion for the redemption of all mankinde *c*, vouchsafe to defend me this day.

Behold, I a poore wretch vnto thee who art rich, I miserable vnto thee who art mercifull, do approach: suffer mee, not to depart empty and despised.

I begin hungerly, let mee not goe from thee fasting; I come euen hunger-starued as it were, O let mee not depart vnrefreshed. And though before I eate, I doe sigh; yet grant that after my sighing I may eate.

Especiall before thy glorious mag-

magnificence, O ſweet Ieſu, I acknowledge to thee my ſinnes againſt my ſelfe *d*.

d Pſa. 32. 5

Behold I was borne in iniquitie *e*, but thou didſt waſh and ſanctifie me *f*, yet haue I defiled my ſelfe ſince with greater ſinnes.

e Pſa. 51. 5

f Eph. 5. 25

For I was borne in neceſſarie ſinnes, but afterward I wallowed in voluntarie wickedneſs.

But thou O Lord, not vnmindfull of thy wonted mercy, tookeſt mee from out of the houſe of my carnall father, and from the tabernacles of the wicked, and gaueſt mee a minde to follow thee with the generation of them which ſeeke thy face, which treade the right path, which abide among the lillies of a chaſt life, & ſit with thee in the parlour of greateſt pouerty.

Yet I vngratefull for ſo many benefits: ſince my entrance into thy ſeruice, haue done many

an vnlawfull fact, and committed many a foule sinne: and where I should haue repented me of my sinnes, I added sinnes vnto sinnes.

These are the euils, O Lord, whereby I haue both dishonored thee, and stayned my selfe (whom thou diddest create after thine owne likenes *g*), with pride, vaine glory, and such other manifold sinnes, whereby the wretched soule is vexed, & afflicted, and rent asunder and destroyed.

g Gen.1.26 Col.3

Behold, O Lord mine iniquities are gone ouer mine head *h*, and as a waighty burthen, they are too heauie for mee: and doe not thou, whose propertie is to shewe mercy and to spare, lay vnder the right hand of thy maiesty, I shall bee inforced to sink euen to the very bottom.

h Psa.38.4

O Lord my God, attend, and consider because thou art holy, loe

loe mine enemie inſulteth againſt me, ſaying *i*, God hath forſaken him, I will purſue and take him, for there is none to deliuer him. i Pſa. 71.1

But Lord how long wilt thou delay? Returne, deliuer my ſoule, ſaue mee for thy mercie ſake *k*. k Pſa. 6.4

Take mercy vpon thy Son, whom thou broughteſt foorth into this world, and reſpect not ſo mine euil which I haue done, that thou forget the good which thou haſt made.

What father is there but wold ſaue his Sonne? or what ſonne whom the Father with the rod of mercy will not correct?

Wherfore O Father and Lord, although I be a ſinner, yet I can not but be thy ſonne, becauſe thou haſt both made me *l*, and renued me *m*. As I haue ſinned amend mee, but firſt deliuer me to thy Sonne being reformed l Iob 10.8 m Col. 3.9

with thy scourge. Can a woman forget her childe *n*? notwithstanding, though she shold, yet thou Father hast promised never to forget.

n Esa. 49. 15

Behold I cry, and thou heareſt me not: I am vexed with sorow and yet finde no comfort.

What shall I say, or what shal I do wretch that I am? I destitute of such consolation, am cast from the sight of thine eyes.

Wo is me, from that felicitie into what misery am I fallen? whither did I bend my selfe, & to what pass am I come? where am I wretch, and where am I not? vnto whom did I aspire, and wherein do I now sigh? I sought after good things, but beholde vexation.

Lo, I now labour, and Iesus is not with me: Doubtless better were it for mee not to be at all, than to be without Iesus. Better it is not to liue, than to liue with-

without life.

And now, O lord Ieſus, where bee thy former mercies *o*? wilt thou bee angry with mee for euer *p*?

o Pſ. 89. 49

p Pſa. 85. 5

Bee pacified at the length I beſeech thee, and haae mercie vpon mee, neither hide away thy face frō mee *q*, who for my redemption, didſt not turne thy face from ſuch as reproued and ſpat vpon thee *r*.

q Pſa. 27. 6

r Mat. 27 27

I confeſſe indeed, I haue ſinned, and that my conſcience deſerueth damnation: I acknowledge alſo that no penance can ſatisfie for my ſinnes: but certaine it is, that thy mercy is more then all my ſinnes.

O moſt gratious Lord, write not thou bitter things againſt mee *ſ*, neither enter thou into iudgement with thy ſeruant *t*, but according to the multitude of thy compaſsions, put away mine iniquities *u*.

ſ Iob. 13 29

t Pſa. 143. 2

u Pſa. 51. 2

Woe

Wo to me wretch, when the day of iudgement shall come, and the bookes of each mans conscience be opened x, when it shal be said of me, Behold the man and his works.

x Reue. 20 12

What shal I then do, O Lord my God, when the verey heauens shal reueale mine iniquity, & the earth rise vp against me? Surely, I shall be able to say nothing, but hang downe mine head for very griefe of heart, & stand trembling & confounded before thy presence.

Alacke wretch, what may I say? shall I cry vnto thee my Lord God, Wherfore am I consumed, saying nought? But though I do speak, yet will not my griefe haue end: and if I be still silent, I shall be vexed inwardly with more bitter sorow. O my soule, mourne thou like a virgin for the husband of her youth y: howle thou miserable

y Ioel. 1. 8

wretch

wretch, and weepe, becauſe thine husband, euen Chriſt z, hath forſaken thee. z Ephe. 5 25

O wrath of the Almighty fall not thou vpon mee. For I cannot beare thee, becauſe there is not that ſtrength in mee, that I can endure thee.

But haue mercie on mee, O God that I deſpaire not: but in deſpaire let me hope againe.

And although I haue doone that which deſerueth damnation; yet haſt not thou forgone that whereby thou art wont to ſaue.

O Lord, thou wilt not the death of ſinners, neither dooſt thou reioice in the deſtruction *a* of the dying: but that the dead might liue, thou diedſt *b*: & thy death hath killed the death of ſinners: and if they through thy death were againe brought vnto life, O Lord grant, I beſeech thee, that I may not die, now thou a Eze. 18 13 b Ro 4. 25

thou art aliue.

c Psa. 57.3 Send downe from heauen *c*, and saue mee from the power of mine enemies, lest they triumph ouer me & say; We haue deuoured him.

O good Iesu, who at any time can doubt of thy mercie, who euen when we were thine enemies *d* diddest redeem vs with thy precious bloud, and reconcile vs to God!

d Ro. 5.10

Lo, thus protected vnder the shadowe of thy mercie, I doe run vnto the throne of grace *e*, requiring mercie, crying and knocking vntill thou take compassion vpon me.

e Heb. 4.16

For if thou calledst vs vnto mercie, when we asked none, how can vvee miss of mercie, craving the same!

O sweet Iesu, thinke not vpon thy iustice against a sinner: but remember thy goodnes toward thy creature. Thinke not vpon

vpon thy displeasure against a trangressor; but remember thy mercie toward the miserable. Forget mee when I was proud, provoking thee vnto wrath; and regard me now in distresse, crying vnto thee for mercie.

For what is Iesus but a Sauiour *f*? Therefore, O Iesu, by thy selfe arise to helpe mee, and say vnto my soule *g*, I am thy saluation.

f Mat 1.21

g Psa. 35.3

Much doe I presume of thy goodnes, O Lord, the rather because thou thy selfe teachest vs to aske, to seek and to knock *h*. And therefore admonished thereby, I doe aske, seeke and knock.

h Mat. 7.7

But thou Lord, who cõmandest to aske, grant I may receiue: who counsellest to seek, giue grace to find: who teachest to knock, open to the knocker, & strengthen me a sinner, saue mee a wretch, raise me that am dead,

dead, and vouchsafe to direct & gouerne all my sences, cogitations & workes after thy good pleasure, that henceforth I may serue thee, liue to thee, and bee wholly thine.

I knowe Lord, I doe owe my selfe to thee, euen because thou hast made me: and for that thou hast redeemed mee *i*, and taken humane flesh vpon thee for my sake *k*, I do owe so much more beside my selfe, as thou art greater than he for whom thou hast giuen thy selfe.

i 1 Pet. 1. 18

k Mat. 1. 21

Loe I haue no more: neither can I giue that which I haue, without thee: but accept thou mee, and drawe me vnto thee *l*, that I may be thine by imitation and loue, as I am thine by condition and creation, who liuest *m*, and rulest *n*, now and euermore, Amen.

l Ioh. 6. 44

m 1 Ti. 1. 17

n Psa. 45. 6

Chap.

Chap. 39.

A goaly prayer vnto the blessed Trinitie, meet oftentimes to be repeated.

O Lord, God almightie *a*, three in persons *b*, yet but one God *c*, who both art in all, and wert before all *d*, and wilt bee in all things, a blessed God for euermore *e*:

a Exod. 6.3
b Mat. 3.16
c Deut. 6.4
d Ecc. 42.21
e Re. 4.11

Now and alwaies into thine hand doe I commend, both my soule, my bodie, my sight, hearing, tasting, smelling, and feeling, vvith all my cogitations, affections, actions, outward and inward things, my sense, and vnderstanding, my memorie, my faith and beleefe, and perseverance, that thou mayst keepe them day and night, euery hower, and moment.

O sacred Trinitie, heare my

petition, and saue mee from all
f Mat. 6. 1 cuill *f*, from offending, & from
sinning any manner of way;
from all snares and pursuites of
Sathan, and of enemies visible,
and inuisible.

Expell far from me the hautinesse of mind, & increase within me the sorow of heart: diminish my pride, and establish true humility within my breast: fetch teares from mine eyes, mollifie mine hard and stonie heart: & saue, Lord, both me & my soule from all traps of the enemy: and continue me in thy pleasure.

g Ps. 143. 10 Teach me to do thy will *g*, for thou art my God.

Giue me perfect sense, & vnderstanding, O Lord, that I may bee able to conceiue the deepnesse of thy mercy.

Grant me grace to beg that at thine hands, which may both be ioyfull for thee to heare and behouefull for mee to receiue.

Make

Make mee vnfainedly to bewaile my ſinnes, and manifold offences.

Heare, O my Lord, and my God *h*: heare, O light of mine eies *i*: heare my petition, and grant that what I requeſt I may obtaine.

h Pſa.7.1
i Ioh.1.9

If thou deſpiſe, I am vtterlie vndone: if thou hear me, I take heart againe. If thou examineſt my righteouſnes, lo I ſtinke like a dead carrion: but if in mercie thou reſpect mee, thou raiſeſt him that ſtinketh, out of the graue.

What thou hateſt in mee, remoue far from me, and ingraffe the ſpirit of chaſtitie, and of a cleane life in my minde, that in asking any thing at thine hands I may not offend thee in asking the ſame.

Take from mee whatſoeuer is hurtfull vnto my ſoule, and giue what is behoouefull.

O Lord, giue mee a ſalue, to heale my grieuous wounds.

Indue mee good Lord, with thy feare *k*, with ſorrow of hart *l*, with humilitie of mind *m*, and with a pure conſcience *n*.

k Pſa.2.11
l Pſ.51.17
m Pſ.23.4
n Pſa.24.4

Giue me graee, Lord, to keep brotherly concord euermore *o*, to remember my tranſgreſsions, not to meddle with the dealings of other men.

o Reue.12 10

Pardon my ſoule, pardon my ſinnes, my wickednes pardon: O pardon mine offences *p*.

p Pſa.51.1

Viſite me that am weake, cure me that am ſick; heale me that doe languiſh, and raiſe mee which am dead.

O Lord giue me both an hart to dread thee, a minde to loue thee, ſenſe to knowe thee, eares to heare thee, eyes to ſee thee.

Haue mercie on me, O God, haue mercy on me; looke vpon mee from the holy ſeat of thy maieſty: & illuminate the dark-

neſſe of mine heart with the beames of thy brightnes.

Giue me wiſedome, O Lord to diſcerne between good and euill and grant me a watchfull vnderſtanding.

Forgiue all my ſins I beſeech thee: and in the time of neceſſite and trouble *q*, be thou good and gracious to me, I onely beſeech thee. After thy wonted mercy and moſt louing kindneſſe, O Lord, I beſeech thee vouchſafe to giue mee the life which euer ſhall indure. q Pſal 37 36

O lord Ieſus Chriſt, giue both to thy miniſters vnity of mind, and to magiſtrates iudging vprightly, peace & tranquillity.

Furthermore, O Lord, my requeſt is for the whole catholike and holy Church; for men and women; for religious & for ſecular men; for all Chriſtian gouernors & people beleeuing in thy name, which labor for thine holy

holy loue, that they may haue grace to continue in wel doing.

O Lord eternall king, giue to virgins, chastitie: to the vnmaried, continencie: to the wedded, purity: to repenters, mercy: to widowes & orphanes, comfort: to the poore, protection: to trauellers, a safe returne: to mourners, consolation: to seafaring men, a ioyfull hauen: to the good, zeale to persist: to the wel inclined, a mind to prooue better: to the wicked & sinfull, as to mee wretch, grace with speed to repent. O sweet Lord, and most mercifull Iesu Christ, Son of the liuing God *r*, Redeemer of the world *s*, I acknowledge that among all, & aboue all sinners I am wretched; but thou most gratious and his Father, who takest mercy vpon all, canst not suffer me to be vtterly destitute of thy mercy.

r Mat 16 16.
s Tit. 2. 14 Colo. 1. 14

O thou Lord, King of Kings *t*, who

t 1 Tim. 1 6. 5 Reu. 19. 16

who granteſt truce of life, ſtir in me a mind alway, and aboue all things to ſeeke, to deſire, to loue, to feare thee, & to do thy will, who art euery where all whole *u*, a Trinitie and but one God *x*.

u Iob 22.6 Eccl. 13.18

x Mal. 2.10

Eſpecially, O Lord holy Father, who art bleſſed & glorious for euermore, I beſeech thee in moſt humble ſort, vouchſafe to gouerne & keep them from deſtruction, who either doe make mention of me in their prayers, or haue commended themſelues to mine vnworthy ſupplication, or haue done good whether it bee vnto my bodie with temporall benefites, or to my ſoul with profitable inſtructiõs, or be linked vnto mee either in kinred, friendſhip or good will. Furthermore, both for all Chriſtians which are aliue, I pray thee, ſtand thou at their elbow to aſsiſt them; and for ſuch alſo as

as are dead, and euerlastingly
y Re. 14. 13 doe rest from their labours y, I
yeeld thee immortall praise.

Finally, this one thing more
grant me O Lord, I do earnestly
beseech thee, who art Alpha &
z Reu. 1. 8 Omega z, that when the vtter-
most day, and ende of my life
shall come, thou wilt be a mer-
cifull iudge to mee against that
a Reu. 12. 10 malicious accuser a the Diuell;
and that thou wilt continually
protect me against the snares of
b Reu. 11. 2 the olde serpent b; and finally
conduct me into the society of
Angels, and of all Saints in thy
holy paradise, who art blest-
sed now, & euermore,
Amen.

Chap

Chap. 40.

A deuout prayer in memorie of the Paſsion of Chriſt.

O Lord Ieſus Chriſt, my redemption *a*, my mercy, & my ſaluation *b*, I doe praiſe thee, and yeelde thee thankes although farre vnanſwerable, I confeſs, to thy benefits, although not zealous enough, although very leane from the deſired fatneſs of thy ſweet affection: yet ſuch as it hath, not as I know it oweth, & as it is able, my ſoule paieth vnto thee.

a 1 cor. 1. 14
b Mat. 1. 21

O thou hope of my heart and ſtrength of my ſoule, let thy diuine power fulfill what my luke-warme weakneſs endeuoreth to bring to paſs O my life, and thou end of my thought.

And though I haue not hitherto deſerued ſo greatly to loue as I am bound, yet my deſire is

to loue euen as I ought to doe.
c Iohn 1.9 O light of mine eyes *c*, thou beholdest mine heart, for my sighing is not hid from thee *d*; and it
d psa. 38.6
e 1 Cor. 4.7 Iames 1.17 is thy gift *e*, if I doe minde any thing that good is.

If it be good which thou dost enspire, yea, because it is good that I would loue thee, grant that which through thee I would. Giue me grace so greatly to loue thee, as thou comandest. Praise and thankes I do offer: O let not thy gift, which voluntarily thou hast imparted vpon me, be vnfruitfull to me.

Performe what thou hast begun, and giue the thing, which of thy goodnes preuenting me, vndeseruing the same, thou hast made me to desire.

Conuert, O gratious God, my securitie into the burning loue of thy name.

For mercifull Father, hitherto tendeth this my prayer: this remembrance

membrance and meditation of thy benefits is, to the end that thy loue may be inflamed within my breast.

Thy goodnes. O Lord, hath created mee *f*, thy mercy hath clenſed me *g*, and thy patience wallowing in other filthineſſe of ſinnes after my purification of baptiſme, hitherto hath tolerated, nouriſhed, and looked for my conuerſion *h*.

O good lord, thou lookeſt for mine amendement: and that I may repent, and leade an vpright life, my ſoule doth looke for the inſpiration of thy grace.

O my God *i*, my Creator *k*, forbearer *l*, and my nouriſher, after thee doe I thirſt, after thee doe I long, after thee doe I ſigh and couet.

And as a tender Orphane bereft of the preſence of his louing Father, weeping and lamenting inceſſantly, doth imbrace his

f Gen. 1. 6
g 1 Cor. 6. 11
h 1 Pet. 3. 8
i Pſa. 7. 1
k Pſa. 119. 73
l Wiſ. 11. 20.

ſweet countenance with all his heart: ſo I, not as I ſhould, but as I am able, am mindfull of thy paſsion, of thy bowels *m*, of thy woundes, how thou wert killed for my ſake *n*, how buried *o* & layd in the graue, finally, how gloriouſly thou diddeſt riſe, and triumphantly aſcend into heauen *p*.

m Mat. 27 27
n Gal. 3. 13
o Lu. 23 53
p Act. 1. 9

Theſe things I do hold by an vndoubted faith, I hope for the onely comfort of thy returne *q*, and from my heart I deſire the glorious contemplation of thy countenance.

q Mat. 16 27

Woe is me, that I cannot ſee the Lord of Angels, who was humbled vnto the condition of men *r*, that he might exalt men to the dignity of Angels; when God was offended, would ſuffer death that ſinfull man might inioy life.

r Phil. 2. 3

What ſhall I ſay? what ſhall I doe? whither may I go? where ſhall

ſhall I ſeek? or when ſhall I find him? of whom ſhall I aſk? who will tell my beloued how I languiſh for loue? The ioy of mine heart decayeth, my laughter is turned into mourning, my fleſh fayleth and mine heart alſo *s*. God is the ſtrength of my hart, and my portion for euer. My ſoule refuſeth comfort *t* of any beſides thee, O my ſweetneſſe. For whom haue I in heauen but thee *u*? and I haue deſired none in the earth but onely thee.

s Pſa. 73. 26

t Pſa. 77. 2

u Pſ. 73. 25

Thee I would, thee I long for, thee doe I ſeeke, to thee hath mine heart ſaid, I haue ſought after thy face. O Lord, I require turne not thy face from me, O moſt mercifull louer of mankinde *x*; the poore committeth himſelfe to thee, thou art the helper of the fatherleſs *y*.

x Wiſ. 11. 13

y Pſa. 10. 1

O my aſſured aduocate *z* haue mercy vpon me a forſaken Orphant: I am become a fatherleſs

z 1 Ioh. 1. 2

child, my soule is like a widow. Looke vpon the teares of my miserie and widowhood which I offer to thee; vntill thou returne. O my Lord, now, ah shew thy selfe to mee and I shall be comforted. Let me behold thee, and I shall attain the end of my desire. Reueale thy glory, & my ioy shal be perfect.

a psl.63.1 My soule thirsteth for thee *a*, my flesh longeth greatly after thee. My soule thirsteth for

b psl.42.2 God *b*, euen for the liuing Wel: when shall I come and appeare before the presence of God? O my comfortter, whome I looke for, when wilt thou come?

Oh that I might see the ioy that I so desire! Oh that I were

c psl.17.15 satisfied with the presence of the glory *c*, for which I doe hunger. Oh that once I were satisfied with the fatnesse of thine house *d* whereunto I doe

d psa 36.8 sigh, and had drunke out of the riuer

riuer of thy pleaſures which ſo much I thirſt for!

In the meane while, O Lord, let teares be my meat day and night, vntil it be ſaid vnto me, e Behold thy God, vntil my ſoule do heare, behold my ſpouſe. e pſa.42.3

In the meane while, I ſay, feed mee with ſighings, refreſh mee with thy ſorrowes.

Happely my Redeemer will come full ſoone, becauſe hee is good, and will not linger *f*, for that hee is mercifull: to him be glory, now and for euermore *g*. Amen. f Heb.10 37 g Re.5.13

The end of Saint Auguſtines Prayers.

FINIS.

The Pſalter vvhich S. Auguſtine compoſed for the vſe of his Mother; Engliſhed for a moſt generall commoditie.

O Lord God almightie, and King of eternall glory, who dooſt acknowledge him to bee a bleſſed man *a* that abhorreth the way of ſinners, and dooth meditate in thy Law day and night.

a Pſa. 1. 1

Teach thou mee, a wretched ſinner, faithfully to ſerue thee *b* with feare and trembling of the heart.

b pſa. 2. 22

And ſeeing with all humilitie of hart, I do call vpon thee with my ſoule, heare me *c*, haue mercie

c pſa. 3. 4

cie vpon me, & ſo hearken vnto my prayer *d*, that neither thou for thy part rebuke mee in thy wrath *e*, nor that old enemy to mankinde, lying in wait for his part to deuour my ſoule like a Lion *f*, doe teare it in peeces while there is none to help.

d Pſa.4.1

e Pſa.6.1

f Pſa.7.3

But Lord, whoſe name is excellent in all the world *g*, turne thou mine enemy backe *h*, that he fall againe, and periſh at thy preſence.

g Pſa.8.1

h Pſa.9.3

Let him not entrap my ſoule *i* with his fierie ſnares: and ſuffer not brimſtone *k*, & ſtormy tempeſts to torment me.

i Pſa.10.8

k Pſa.11.6

But for the oppreſsion of the needy *l*, and for the ſighings of the poore, now thou doſt ariſe, behold & heare me *m*, O Lord my God, becauſe thou art the counſell & truſt of the poor *n*.

l Pſa.12.5

m Pſa.13.3

n Pſa.14.6

Make mee to walke vprightly *o*, & to worke righteouſneſs, that thy fauorable kindneſs may

o Pſa.15.2

bee the portion of mine inheritance *p*.

p psa.16.5

Keepe me as the apple of thy eye *q*, hide mee vnder the shaddow of thy winges, because thou art my *r* strength, my rock and my refuge.

q psa.17.8

r psa.18.1

Cleanse mee from my secret faults *s*, and keepe thy seruant from presumptuous sinnes.

s psa.19.12

Send mee help from thy Sanctuarie *t*, and giue me my harts desire *u*.

t psa.21.2

u psa.21.2

Saue mee from the Lyons mouth *x*, and leade me in the pathes of righteousnes *y*, that I may ascend into thy mountain *z*, and stand in thine holy place, hauing innocent handes and a pure heart.

x psa.22.21

y psa.23.3

z psa.24.3

Remember not the sinnes of my youth *a*, nor my rebellions. Gather not my soule with the sinners *b*: neither giue mee vnto the lust of mine aduersaries *c*.

a psa.24.7

b psa.26.9

c psa.27.12

But so fauonrably harken thou

thou vnto the voice of my petitions *d*, that calling vpon the glory of thine holy Name *e*, thou doe heare me *f*, and haue mercy vpon mee.

d Pſa.28.2
e Pſa.26.2
f Pſ.30.10

And ſo truſting in thee, let me neuer be confounded *g*, but forgiue the puniſhment of my ſinne *h*.

g Pſa.31.1
h Pſa.31.5

Let thy mercy, ô Lord, be vpon me, as I truſt in thee *i*: and deliuering mee out of all my feare *k*, ſay vnto my ſoule *l*, I am thy ſaluation.

i Pſa.33.22
k Pſa.34.4
l Pſa.35.3

And becauſe I truſt vnder the ſhadowe of thy winges *m*, giue mee mine, hearts deſire *n*: and haſte thee to helpe me *o*, O my Lord, my ſaluation.

m Pſ.36.7
n Pſ.37.4
o Pſ.28.22

Lord, let me know mine end *p*, and the meaſure of my dayes what it is; let mee knowe how long I haue to liue.

p Pſ.39.4

Incline vnto me *q*, & hear my cry. Bring me out of the lake of miſery, out of the miry clay, and

q Pſa.40.1

and set my feete vpon the rock, and order my goings.

Deliuer mee in the time of trouble *r*, that I may goe into thy glorious house *s*, for thou art the God of my strength *t*.

Let not my steps go out of thy paths *u*, that I may loue righteousnes, and hate iniquity *x*.

Be thou mine hope & strength *y*, for thou art a great king ouer all the earth *z*.

Thou which art a God for euer *a*, deliuer my soule out of the power of hell *b*, ~~for it hath receiued me~~.

And when thou shalt appeare to iudge vs *c*, haue mercy vpon mee *d* according to the multitude of thy mercies, and take not thine holy spirit from me.

O most gratious God, in that houre hide thy face from my sinnes, and put away all mine iniquities.

Create in me a clean heart, O God

r psa. 41. 1
s psa. 42. 4
t psa. 43. 1
u ps. 44. 18
x psa. 45. 7
y psa. 46. 1
z psa. 47. 2
a psa. 48. 14
b psa. 49. 52
c psa. 50. 1
d psa. 51. 1

God, renue a right spirit within me; That I may appeare like a greene Oliue tree, in the house of my God *e* and there with Iacob reioyce *f*, and euerlastingly be glad with Israel.

Saue me, ô God, by thy name *g*, & by thy power iudge me.

Hide not thy selfe from my supplication *h*, but be mercifull vnto me *i*.

Send thou from heauen *k*, & saue mee from the reproofe of them that would swallowe me vp.

Breake their teeth, O God, in their mouthes *l*, break the iawes of the young Lions, O Lord.

Thou art my defence, and my mercifull God *m*.

Helpe mee with thy right hand *n*, and vnder the couering of thy wings let me be protected, when thou art to render to euery one according to his works *p*.

e Psa. 52.8
f Psa. 53.6
g Psa. 54.1
h Psa. 55.1
i Psa. 56.1
k Psa. 57.3
l Psa. 58.6
m Psa. 59
n Psa. 60.3
o Psa. 61.4
p Ps. 62.12

While

While my soule thirsteth for
q Ps.63.1 thee *q*, hide me from the con-
r Psa.64.2 spiracy of the wicked *r*.

Sith all flesh shall come vnto
s Psa.65.20 thee *s*, put not backe thy mercy
t Psa.66.20 from me *t*.

Neither take from mee thine
holy spirit, but cause thy face to
u psa.67.1 shine vpon me *u*.

Send me a good passage, ô our
x Ps.68.20 God which sauest vs *x*, that the
y Ps.69.15 deepe swallow me not vp *y*, nor
the pit shut her mouth vpon
mee.

z Psa.70.5 Be thou mine helper, and my
deliuerer *z* : O Lord, make no
tarrying.

a Psa.71.1 Sith in thee, ô Lord I do trust,
let me neuer be confounded *a*,
when thou shalt iudge thy
b Psa.72.2 people *b*.

Loe, they which withdrawe
themselues from thee, shall pe-
c ps.73.27 rish *c*: Oh let not me oppressed
d ps74.21 returne ashamed *d*.

Because thou art a righteous
iudge,

iudge *e*, thou makest lowe, and thou exaltest, and who shall stand in thy sight when thou art angrie *f*? e psa.75.7 f psa.76.17

Thou art the God that doest wonders *g*. g psa.77.14

As thou nourishedst thy people with bread in the wildernes *h*, & didst not turne them from their lust; so let thy grace refresh me an hungry soule, make haste, and let thy tender mercies preuent me *i*. h ps.78.20 i psa.79.8

And thou my defender, giue mee the bread of teares *k*, and the bitternes of a troubled minde in the time of tribulation; and grant withall, that from the honie out of the rocke *l*, I may taste the sweetnes of inward consolation. k psa.80.5 l ps.81.

O God, who iudgest between the innocent & the sinners *m*, who alone art the most high ouer all the earth *n*, haue mercy vpon mee, and giue grace and glorie m psa.82.8 n psa.83.18

o Psa.84.11 glorie *o*, who hast ordayned a lawe.

p Psa.85.2 Forgiue the iniquitie *p* of my heart, couer all my sinnes, and

q Psa.86.2 saue thou thy seruant, that trusteth in thee *q*.

O God who layest the foundations of thy Church vpon the

r Psa.87.1 holy mountains *r*,

s Psa.88.2 incline thine eare vnto my cry *s*.

Let thine hand therefore

t Psa.89.21 establish me *t*, and turne me not vn-

u Psa.90.3 to destruction *u*, but deliuer me

x Psa.91.3 from the snare of the hunter *x*, from the pestilence, and from the plague that destroyeth at noone day: that being planted

y Psa.91.13 12 in thine house *y*, I may flourish like a Palme tree, & growe like a Cedar in Libanon, bringing out fruit euen in ~~mine~~ olde age.

Be thou my refuge, O my God,

z Psa.94.22 the rocke of mine hope *z*: for thou Lord, art a great God, and

a psa.95.3 a great King aboue all Gods *a*.

When thou wilt iudge the world

world with righteousnes, and thy people in truth *b*, I shall enioy light with the righteous *c*, and ioy with the vpright in heart.

b psa.96.13
c psa.97.11

Let thy right hand *d*, & thine holy arme preserue me.

d psa.98.2

Thou which sittest vpon the Cherubins *e*, make me to come before thy presence with ioyfulnes *f*, that I may walke in the vprightnes of mine heart in the midst of mine house *g*.

e psa.99.1
f psa.100.26
g psa.111.2

Let a froward hart depart frō me: but cause mine eyes to bee turned vnto thy faithfull, that I may sit with them walking in a perfect way, when through thy iudgement thou shalt cut off all the workers of wickednes from thy Citie.

O Lord heare my prayer *h*, & let my cry come vnto thee.

h psa.102.1

Hide not thy face from mee, in the time of trouble, incline thine eares vnto me.

Pardon

Pardon all my sinnes *i*, and redeeme my soule from destruction.

i psa.102.3

Satisfie my longing vvith good things, thou vvhich lookedst vpon the earth, & it trembled *k*, and broughtest foorth thy people with ioy, and thy chosen with gladnesse *l*.

k psa.104.23

l Psa.106.3

Make me to keep iudgement, and to worke righteousnes at all times *m*.

m psa.107.14

Bring me out of darknes, and out of the shadowe of death, that with a prepared hart I may sing and giue praise *o*.

o psa.108.1

Saue me, ô Lord, according to thy mercie *p*, that in the glorie of Saints *q*, in the assembly and congregations of the iust, *r*, my righteousnesse may endure for euer, & mine horne bee exalted with glory *s*; that, while thou raisest the needy out of the dust and liftest vp the poore out of the dung *t*, I may bless thee, O

p psa.109.26

q psa.110.3

r psa.111.1

s psa.112.9

t psa.113.7

Lord

Lord, from henceforth and for euer *u*, then shall I walk before the Lord in the land of the liuing *x*.

u Psl. 115. 18

x Psl. 116. 9

Breake thou my bonds; and confirme thy mercy towardes me *y*. When I call vpon thee in my trouble, ô Lord heare me *z*, and set me at large.

y psl. 117. 2

z psl. 118. 5

Teach me O Lord the way of thy statutes *a*, that I may liue, and keep it vnto the end.

a psa. 119. 33

Giue me vnderstanding both to search thy lawe, and to obserue it also with mine whole heart.

I haue gone astray like a lost sheep: O seeke thy seruant, and deliuer my soule *b*.

b psl. 110. 2

Preserue my going out, and my comming in *c*, that my feet may stand in the courts of Ierusalem *d*.

c psl. 111. 2

d psl. 121. 2

I lift vp mine eyes vnto thee, that dwellest in the heauens *e*,

e psl. 123. 1

Deliuer my soule out of the snare

f Psa. 124. 7 snare of the fowlers *f*, least I put forth mine hand vnto wicked-
g Psa. 125. 3 nesse *g*.

Fill my mouth with laughter,
h Psa. 126. 2 & my tongue with ioy *h*, repleniſh my longing with good
i Psa. 128. 5 things, and bleſſe me out of Si-on *i*, that I may ſee the wealth
k Psa. 129. 4 of Ieruſalem, hauing eſcaped the cords of wickednesse *k*.

Let thine eares attend vnto
l Psa. 130. 2 the voice of my prayers *l* ô lord.

Let not mine heart be hauty,
m Ps. 131. 1 nor mine eees lofty *m*, but giue me grace to thinke hnmbly, vntill I finde a place for the Lord, an habitation for the mighty God of Iacob *n*.

n Ps. 132. 5 There the Lord hath appointed the bleſsing, and life for e-
o Ps. 133. 3 uer *o*. There will I lift vp mine hands to thy Sanctuary, and
p Ps. 134. 2 praiſe thee *p*, who iudgeſt thy
q Ps. 135. 14 people *q*, and art pacified toward thy ſeruants.

r Ps. 136. 2 O God of Gods *r*, and Lord of

of Lordes, now weeping *ſ*, and worſhiping towards thine holy temple *t*, try mee, and knowe me *u*, marke and conſider my pathes, and lead me in thy way for euer.

f Pſ. 137.1

t Pſa. 138. 2

u Pſa. 139 23

Deliuer me, O Lord, from the euill man *x*, and preſerue mee from the cruell man.

x Pſ. 140.1

Let my prayer be directed in thy ſight as incenſe *y*.

y Pſ. 141.2

Bring my ſoule out of priſon that I may praiſe thy name *z*.

z Pſ. 142.7

Heare my prayer, O Lord in thy righteouſneſs *a*: and enter not into iudgement with thy ſeruant.

a Pſa. 143.1

Heare mee ſpeedily, O Lord, leaſt my ſpirit faile me; for thou God art my refuge, and my deliuerer *b*.

b Pſ. 144.1

And for ſo much as thou art great, and moſt worthy to bee praiſed *c*, and thy greatneſs is incomprehenſible; rayſe vp the crooked *d*, looſe the ſhackled, and

c Pſa 145.5

d Pſ. 146.8

and giue sight to the blinde, thou which dost build vp Ierusalem *e*.

e Psa. 147. 1

And when thou hast made the barres of thy gates strong, let mee be coupled to thy children within.

As the Angels, & all the powers in the kingdome of heauen doe praise thee *f*, there let mee triumph gloriously in the congregation of the Saints *g*, with the sounding Cymballs *h* of my lippes, praise and magnifie thy name, the which is holy and glorious, and raigneth now and euerlastingly, Amen.

f Psa. 148. 1

g Psa. 149. 1
h Psa. 150. 5

Luk. 2. ver. 14.
Glory to God on high.

FINIS.

A Summary of the Meditations and Praiers comprehended in this Book, according to the Titles of the Chapters.

A Prayer vnto Almighty God for grace to lead a new life according to Gods holy word. page 1
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3 A cõplaint of a sinner, whose praier God heareth not in respect of his disobedience. 11
4 How GOD the righteous iudge should be feared. 15
5 A prayer vnto God the Father thorough his sonne Iesus Christ. 19
6 A prayer vnto God the Father, for mercy in respect of the bitter pains of his sonne. 24
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40 A deuout prayer vpon the recordation of the passion of Christ. 207

Afterward followeth S. Augustine his Psalter.

FINIS.

A Table expreſsing the ſundry kinde of *Meditations in this Booke.*

This booke containeth ſpeciall { 1 Confeſſions. 2 Thankgiuings. 3 Prayers. } And therefore

Vſe, if thou wouldeſt

1 Confeſſe, & acknowledge either
- The omnipotency wiſdom, & goodnes of God, chap. 12. chap. 28. chap. 31.
- A ſacred Trinity, cha. 11. cha. 20. chap. 30.
- The bleſſednes of the life to come. chap. 20. chap. 22. chap. 24. chap. 32.
- The wretchednes of this life chap. 20.
- The miſerie of man before Chriſt ſuffered. chap. 7
- The mercy of God in ſauing mankind. chap. 8. chap. 15

2 giue God harty thankes
- For all his benefits in generall. cha. 26. cha. 27. cha. 32.
- For thy ſaluation through Ieſus Chriſt. cha. 14. 16. 17.

3 Pray vnto God, either for grace
- To pray aright. chap. 5. chap. 33
- Vnfainedly to repent. chap. 35.

Vse, if thou wouldest

- Pray vnto God either
  - for grace
    - To know the diuine myſtery of our redemption. ch. 16.
    - To thanke God duly for the benefit of thy ſaluation. chap. 27.
    - To ſerue god zealouſly. chap. 4. chap. 7. cha. 9. cha. 10. cha 31. cha. 34. chap. 36. cha. 39.
    - To lead a godly life. cha. 1. chap. 18.
  - for
    - The forgiuenes of ſins chap. 6. chap. 8. chap. 13. cha. 37. cha. 38 cha. 39.
    - The whole Church of Chriſt. chap. 29.
    - Help in trouble. chap. 23.
    - The attainmēt of euerlaſting happineſs. cha. 21. cha. 25. cha. 36. cha. 40.

(12), 92, (3) p

SAINT AVGVSTINES *MANVAL:*

Containing ſpeciall, and picked *Meditations, and godlie* Prayers.

Drawne out of the word of God, and *writings of the holy Fathers for the exerciſe of the ſoule.*

Corrected, tranſlated and adorned, *By*
THOMAS ROGERS.

1 Theſ. 5. 17.
Pray continually.

AT LONDON,
Printed for the Company of *Stationers.*
1621.

A Præface vnto the *Reader.*

THis Manuall ſo liked mee, and the well accepting of other bookes which I haue publiſhed to the ſame purpoſe, ſo pricked mee forward, that I thought it requiſite to ſet forth the ſame in ſuch order as I haue done.

The rather I tooke this in hande before any other in the workes of Saint Auguſtine, becauſe this commonly hath beene annexed in our Engliſh tongue vnto thoſe of Saint Auguſtine, which alreadie I haue tranſlated: and therefore that, as hitherto they haue been ioyned together, ſo henceforth they may bee if it ſo like the owners, I thought good to doe this before any other. Againe, whoſo will duely compare this with the other, eſpecially with S. Auguſtines prayers, ſhall find this to bee euen an abſtract in a manner of the reſt, contaynimg ſpeciall and picked meditations in fewe words,

which in other Bookes bee more at large.

Finallie, had this booke neither beene ioyned, nor yet had ſuch affinitie with the other of Saint Auguſtine alreadie in Engliſh: yet ſo ſingularlie diuine are the prayers compriſed in the ſame, that well I coulde not publiſh any other, before this were finiſhed.

1. This booke why called a Manuall.

I do cal this booke, as alſo the Author doth, a Manuall, becauſe my wiſh is that Chriſtians would vſe, & haue it in their hands, not only when they are at home in their chambers, and ſtudies priuatelie, but alſo when they are abroad in the fields, gardēs, and elſewhere idly: and that not to dandle, and to handle onelie, but diligentlie and zealouſly, as the part of Chriſtians is, to reade the ſame for their ſpirituall exerciſe.

2. Author of this who

Touching the Author who hee was, I dare not directlie ſet downe. For in ſome copies, I finde that Saint Auguſtine made the ſame, in others it is flatly denied.

There-

Therefore, although it bee intituled Saint Auguſtines Manuall, yet is it in no other ſenſe applyed vnto him, than are diuerſe Pſalmes in the Pſalter, entituled Dauid his Pſalmes, which happely Dauid neuer ſaw, much leſſe indighted. Notwithſtanding, were Saint Auguſtine the Author of the ſame, or were hee not, it skilleth not greatly. For the matter it containeth is very ſpirituall, godly, and neceſſarie: and wiſe-men either doe not reſpect the Author, or not the Author ſo much as the matter; nor ſo much who writeth, as what is ſet downe.

3 The argument of this booke.

The Argument of this Booke is doubtleſſe very good; either holie Meditations, or prayers: the one whereof, which is Meditation (as Bernard noteth a) teacheth vs what is wanting; the other, to wit prayer, obtaineth that which wee want. Prayer bringeth vs vnto the ende of our iourney. Meditation ſheweth the way: to conclude, by Meditation we confeſſe the dangers hanging

a D Bern. in die S. Andreæ ſerm. 1.

hanging ouer our heades, and by prayer wee eſcape them thorough the grace of our Lord Ieſus Chriſt. Of theſe this whole bodie doth conſiſt.

4 The occaſion why this booke was made.

The occaſion of making this Treatiſe was this. The Author conſidering the frailty of all men in generall, & eſpecially his owne weakeneſſe in particular, and ſeeking ſome proppe to ſtay himſelfe from falling, founde none ſo ſure a ſtaye againſt the enſignes of Satan and his limmes, as continuall meditation & prayer.

And therefore out of the meditations and prayers of the Fathers (for ſo he ſaith) hee gathered this booke, as a pretious iewell alway to be carried about him, both to keep him from ſecurity, and to enflame the zeale of godlineſſe within him when hee waxed cold.

5 Method of this booke.

The methode (for that is another circumſtance to bee noted in any booke) is very exquiſite: for neuer did Goldſmith more cunning

lie

lie disposse, either pretious stones in a iewell, or linkes in a Golden Chaine, than are both Meditations in this Manuall, and the sentences in each Meditation, & each phrase welnigh to euery sentence.

Last of all, how necessarie this and such like bookes are for this present time, hee will confesse that calleth into remembrance the great & generall corruption of all mankinde, and weigheth by what sleights and subtilties both the diuell seeketh to deuoure, the flesh to entangle, and the world to draw vs headlong into perdition: which to auoid we haue none other remedie, besides earnest, godly, and continuall Prayer. 6 Vse of this booke.

This made both our Saniour to command vs to *Watch* and *Pray* b; and Saint Paule to bidde vs, *Pray continually* c: and Cyrill to breake into these wordes d, *Bee thou idle neither in the day time, nor in the night: and when sleepe is gone from thine eyes, euen then let thy minde bee occupied*

b Mar. 13 33
c 1 The. 5 17
d Cyr. prather. Catech.

pied in prayer. Heereto agreeth that
e Hierom. in Epist. of Hierome e, *When you goe abroade, pray, when you returne home, pray, before meate, pray, and before you goe to rest pray.*

The reason Augustine doth yeeld. *For as prayer is a sacrifice vnto God. so is it a scourge vnto Satan* f. Vse therefore that which God delighteth in,
f Aug. in serm. but neuer doe that which liketh Satan, that is, neglect not prayer.

One chapter you shall finde in this booke, lesse then is in the Latine Copie, and yet more by two, then hitherto haue beene in English. The addition, I doubt not, will like you; but the omission of a chapter some perhaps wil mislike: which notwithstanding was done neither of negligence vnwittingly, nor headily of presumption, but with good aduisement, that thy zeale might not bee cooled by the reading thereof. For it containeth strange, that I say nor erS. Manuel. cap. 25. ronious doctrine: as, that *Vnicuique propria voluntas est causa sua damnationis vel saluationis*: that, *Bona voluntas*

tas Deum ad nos deducit, & nos in eum dirigit: that, *Per bonam voluntatem Deum diligamus, Deum eleginius, ad Deum currimus, ad Deum peruenimus & eum possidemus, &c.* Which sentences beeing contrary vnto the truth, & sauouring of a superstitious time, were better quite omitted, than translated, to the infecting of some, or offence of any.

Againe, another Chapter there is, though not cleane left out, yet applyed from an ill, vnto a good purpose: as the eleuenth Chapter; where that which was spoken eyther of the Sacrifice of the Altar, is applied vnto our Sacrament of thanksgiuing, or of the reall and carnall presence of Christ, vnto his spirituall beeing at the Communion. And these are the things, corrected in this booke. Manuel. c. 11

To conclude, whatsoeuer is done either in translating, correcting quoting, or publishing this booke, is all done for thy edification, and to prouoke thee vnto this godly exercise of prayer. For a better means thou hast

not

not to keepe thy ſelfe in the feare of God than it is. Therefore the more zealous, godly, and learned books to this purpoſe are publiſhed, the more thou haſt to praiſe God, & be thankfull.

The 15. *of Iuly, An.* 1581

Yours in Chriſt,

Tho. Rogers.

The Authors Preface.

FOr so much as we are placed among manifold snares, our desire of Heauenly things soon waxeth cold, & therfore we doe stand continually in neede of helpe, that so often as wee slippe aside, we may (being wakened out of securitie) runne back vnto our God, who is the true, and the soueraigne happinesse.

In consideration whereof, not of rash presumption, but through the great loue I beare vnto my God, I haue taken in hand this Treatise for the aduancement of his glory, to the ende I might alwayes haue about mee a short abridgement of such things as cõcerne my God, collected out of the most picked sentences of the Holy Fathers; that so often as I waxe colde I might bee inflamed againe with an hotte burning desire of him, through the fire which the reading thereof should minister.

Now, O my God, whom I doe seeke, whom I doe loue, and whom both with heart and with mouth, and with all my strength I both glorifie and worship, assist me.

Truelie

Truelie my minde consecrated to thy seruice, inflamed with thy loue, coueting, sighing, desiring onely to see thee, hath none other delight, but to talk of thee, to hear of thee, to write of thee, to confer of thee, to meditate oftentimes of thy fame, and glorious estate, that thy sweet remembrance may bee some refreshing for my soule, amid the raging storms of this wretched world.

Vnto thee therefore do I call most earnestly, vnto thee do I cry aloud from the bottom of my heart.

And when I call vnto thee, I call vnto thee in my self, for vnles thou wert within me, I should not be at all; and were I not in thee, thou shouldst not bee within me.

Thou art in me, because thou remainest in my memory: through it I haue knowne thee, and therein I finde thee, when I do remember thee, and take delight both in thee and of thee,

of whom, through whom,
and in whom are all
things.

A godlie Booke containing ſpeciall & picked Meditations, and *Prayers.*

Chap. 1.

Of the vvonderfull eſſence or beeing which God hath.

O Lorde, thou filleſt heauen and earth *a*, bearing vp all thinges *b*, and yet not burthened: filling all things *c*, and yet not included: alwaies working *d*, and yet euer quiet, gathering and yet lacking nought *e*, ſeeking *f*, and yet wanting nought.

Thou loueſt entirely *g*; yet thou burneſt not; thou art ielous, and yet ſecure.

a Heb 12.1
b Ec. 23.18
c Ioh. 5.15
d Pſa. 50.8
e Lu. 15.4
f wiſ. 11.2
g Ex. 20.1

Thou

i Ier.26.4
k Psa.79.5

Thou repentest *i*, and art not greeued *k*; thou art angry, but neuer impatient.

l Wis.7.27
m Mal.3.6

Thou changest thy wordes *l*, but not thy counsell *m*. Thou receiuest what thou findest, and yet neuer diddest lose the same.

n Psa.30.8

Thou art neuer needy *n*, and yet glad when thou gayne st; at no time couetous, and yet exactest vsurie.

Thou art bountifull to whom thou owest nought; and many are bountifull, to binde thee vnto them; Yet who hath ought which is not

o 1 Cor.4.7

thine *o*?

p 1 Pet.2.4
q Mat.18.23.

Thou payest debts *p*, owing nought; thou forgiuest debts *q*, and yet forgoest nought.

r Ioh.22.8

Thou art euery where *r*, and euery where all whole.

f Iohn 1.1
t Ec.2.18

Thou mayest be vnderstood, but not seene *f*, & art no where absent *t*, yet farre thou art from the

the cogitations of the wicked *u*.

u Pro. 15. 6

Yet art thou not absent there where thou art farre off: For where thou art not to shew fauour, thou art to execute vengeance,

Thou art euery where present *x*, and yet maiest hardly be found.

x Eccl. 23. 18

Thou standest still when wee follow thee: yet can we not lay hold vpon thee.

y Psal. 50. 8.

Thou possessest all things *y*: fillest all things *z*: enuironest all things *a*: ouerpassest all things *b*: and beарest vp all things *c*.

z Ier. 23. 24
a Ier. 32. 18
b Ps. 13. 97
c Heb. 1. 3.

Thou teachest the hearts of the faithfull *d*, without noise of words.

d Esa. 54. 3

Thou art neither stroughted out by place *e*: nor changed by time *f*, nor hast accesse and recesse.

e Eccl. 16. 18.
f Ps. 10. 24

Thou dwellest in the light that

g 1 Ti. 6. 16 that none can attaine vnto g, whom neuer man saw, neither can see.

Abiding quiet in thy selfe, thou goest euery where about the whole world.

For thou canst not bee cut & diuided, because thou art truly one h: nor yet bee brought into parts: but beeing whole, thou possessest, fillest, lightnest, and enioyest the whole.

h Deut. 6. 4

Chap. 2.

Of God his vnspeakeable knowledge.

VVEre the whole world repleniſhed with bookes, yet could not thine vnspeakeable knowledge bee vttered forth. For because thou art indeed vnutterable, thou canst by no meanes bee either written, or concluded.

Thon art the fountaine of heauenly

uenly light: and the Sunne of eternall brightneſs.

Thou art great without quantitie, and therefore vnmeaſurable *a*, and good without qualitie, and therefore indeede and ſoueraignely good *b*; yea, to ſay the truth, there is none good, but thou alone *c*: whoſe will is a worke, and whoſe will is ability.

a Iob 23.8

b Iam.1.17

c Mat.10.18

Who, (euen becauſe it was thy pleaſure) diddeſt make all things, which thou haſt created of nothing *d*.

d Gen.1.1

Who poſſeſſeſt all the creatures *e* without any lack: and gouerneſt them *f* without pain, and ruleſt them *g* without wearineſſe: for there is nothing, either of things on high, or of things belowe, that can diſturbe the order of thy gouernment.

e Pſa.58.8

f Ioh.5.17

g Mat.11.25

Who art in all places without any place, and containeſt

all things without incloſure, &
h Ier.32.19 art preſent euery where *h* without ſeat or motion.

Who neither art the authour
i Ecc.15.20 of ſin *i*, which thing onely thou
k Pſa.11.5 canſt not doe *k*, who canſt doe
l Exod.6.3 all things *l*: neither haſt thou beene ſorie for ought thou haſt done.

Of whoſe goodneſs we were
m Ge.11.26 created *m*, of whoſe iuſtice wee
n Dan.9.4 are puniſhed *n*, of whoſe mercy
o Gal.3.13 we are ſaued *o*.

Whoſe almightineſſe dooth gouerne, rule, and fill all things
p Ier.23.24 *p*, which it hath created.

Neither in ſaying, thou filleſt all things, meane wee that they containe thee, but how they rather bee contained of thee: neither by partes filleſt thou all things; nor yet may it bee thought, that every thing according to the greatneſſe of the quantitie it hath, receiueth thee: that is, the greateſt thing more

more, & the ſmalleſt things leſs, thou rather being in all things, or more truely all things in thee *q*.

q Act. 17.28

Whoſe omnipotencie incloſeth all things, whoſe power nothing may eſcape *r*.

r Pſa. 13.9

For whoſoeuer hath not thy fauour, can by no meanes auoide thy diſpleaſure *ſ*.

ſ Reu. 6.15

Chap. 3.
The deſire of that ſoule which hath a feeling of God.

FOR thee then I doe call into my ſoule, O moſt gracious God, which thou prepareſt to receiue thee through the deſire which thou enſpireſt in the ſame.

Oh enter thereinto, I beſeech thee, ioyne it to thy ſelfe, that both thou mayeſt poſſeſſe that which thou haſt not onely

made *a*, but alſo renewed *b*; and I may enioy thee as a ſeale vpon mine heart.

a Ge. 1. 25 Col. 3. 10
b Rom. 5 15

Merciſull GOD, I beſeech the, forſake him not vvhich calleth vpon thee now: for before euer I could call vpon thee, thou diddeſt not call mee onely *c*, but alſo ſeeke mee *d*, to the end that I thy ſeruant might ſeeke thee, and through ſeeking finde thee, and beeing found, loue thee.

c Ro. 8. 30
d Lu. 25. 4

I haue ſought, and I haue found thee O Lord: grant that I may loue thee.

Increaſe my deſire, and grant my requeſt: for though thou giue me all things which thou haſt made, yet vnleſſe thou giue thy ſelfe withall, I thy ſeruant ſhall neuer be ſatisfied.

Wherefore beſtowe thy ſelfe vpon me (O my God) beſtowe thy ſelfe vpon me.

Loe, I doe loue thee; & if too little

little I loue thee, my deſire is to loue yet more intirely.

I loue thee I ſay, I long for thee, I am much delighted to thinke vpon thee.

Behold, while from my heart I doe ſigh, & call into my remẽbrance thine vnſpeakable kindnes, the burthen of my fleſh the leſſe grieueth, troubleſome cogitations the leſſe inuade, the waight of mortality and miſeries doe not ſo load mee as they were wont, all things are huſht, euery thing is quiet.

Mine heart burneth, my mind is iocond, my memory freſh, mine vnderſtanding cleere; and all my ſpirit, inflamed thorough the deſire of thy ſight, perceiueth how it is rauiſhed vvith the loue of thinges vnſeene.

Let the ſame my Spirit take the wings of the Eagles *e*, let it flye, and not bee wearie, let

e Eſa. 40. 31

it flee, and neuer faint, vntill it come vnto the place whereas thine honour dwelleth *f*, euen vnto thy throne of grace, there at the table, where the supernal Citizens doe repast, to bee fed from thine eyes in green pasture *g*, by the stil water. Be thou our ioy *h*, our hope *i*, our saluation *k*, and redemption *l*.

f Psa. 26. 1

g Psa. 23. 2
h Reu. 1. 13
i 1 Tim. 1
k Hos. 13. 9
l Esa. 44. 4

Thou which hereafter wilt bee our reward, be thou our comfort.

Let my soule euermore seeke thee, & grant that neuer it may cease to seek, Amen.

Chap. 4.

The miserable estate of that soule which neuer loueth our Lord and Sauiour Christ, nor seeketh after him.

VVOe to the wretched soule which neyther seeketh, nor loueth Christ: such

a ſoule abideth both dry & miſerable.

Hee loſeth his life time, that loueth not thee, O God. And he that would liue, but not to ſerue thee, is doubtleſs nothing, and ſo to be accounted.

Hee which refuſeth to liue to thee, is already dead: & he that ſauoureth not of heauenly wiſedome is a very foole *a*. a 1 Co. 1.7

O moſt gracious God, into thine hand I do commend, render and yeeld my ſelfe, through whom I both am *b*, liue *c*, and haue vnderſtanding *d*. b Gen. 1.26 c Act. 17.26 d Iam. 1.17

In thee do I repoſe my whole truſt, confidence & hope, thorough whom I ſhall riſe againe *e*, liue *f*, and reſt. c Ioh. 1.25 f Ioh. 14.6

Thee doe I long for, thee doe I loue, thee doe I worſhip with whom I ſhall euerlaſtingly abide, reigne, and be bleſſed *g*. g Reu. 21.4

The ſoule which neither ſeeketh nor loueth thee, is a friend

b Mat. 6.24 of the world *b*, the slaue of sinne subiect to all maner wickednes, neuer quiet, at no time secure.

Therefore mercifull Sauiour, as for my minde, let it attend on thee; my pilgrimage, let it bee toward thee; and mine heart, let it euen burne with the loue of thee.

Let my soule rest on thee, my God, let it, I say, deepely meditate of thee, let it sing out thy praises with ioy, and let this be my comfort in this mine exile.

Let the shadow of thy wings bee a refuge for my soule from the parching heate of worldly cogitations. Let mine heart, a very great sea, swelling with waues, trust in thee.

Thou which aboundest with all good dainties, and art a most liberall bestower of supernall satietie, O God, giue thou food to the wearied, gather the dispersed, deliuer the captiuated, amend

amend the parted.

Loe, he ſtandeth at the doore & knocketh: I therfore euen by the bowels of thy mercy, wherby thou the day ſpring from on high haſt viſited vs *i*, beſeech thee cõmand the doore to be opened to him which knocketh, that boldly hee may enter into thee, and reſt in thee, and bee refreſhed of thee, the heauenly bread. For thou art the bread *k*, & the well of life *l*, thou art the light of euerlaſting clearneſs *m*: to conclude, thou art all things, whereof the righteous do liue, which loue thee,

i Luk. 1. 75

k Ioh. 6. 35

l Ioh. 4. 13

m Re. 21. 23

Chap. 5.

A very Chriſtian deſire of the ſoule after God.

O God, thou who art both the light of the harts *a* that ſee thee, and the life of the ſoules *b* that loue thee: and the

a Ioh. 1. 9

b Ioh. 4. 13.

strength of the minds that seek thee, giue mee grace euermore to cleaue vnto thine holy loue.

O come, I pray thee, into mine heart, and make me drunk with the riuers of thy plea-
c Psa 36.8 sures c.

It shameth, and it irketh me at the very heart euen to suffer those things which are done in this wretched world.

The very sight of worldly vanities is a griefe vnto me; & to heare of these transitorie things it doth trouble me much.

Help mee, O Lord my God, and cause mine heart to reioyce in thee: come thou vnto mee that I may behold thee.

I am penned in this house of my soule, vntill thou come therinto, and make it wider. It is ruinous, O repaire the same.

Many things, I acknowledge and know are in it, which may offend thine eyes: but alas who can

can make it cleane; or vnto whom elſe beſide thee ſhould I cry for helpe?

Cleanſe me O Lord, from my ſecret faults *d*, keepe thy ſeruant alſo from preſumptuous ſinnes. d Pſa. 19. 12. 13

Grãt me grace, O ſweet Chriſt, O good Ieſu, giue mee grace, I beſeech thee, for thy loue and deſire ſake to lay off the heauy burden of carnall deſires, and earthly luſts *e*. e 1 Ioh. 2. 15

Let the ſoule ouer the fleſh; let reaſon ouer the ſoule; let thy grace ouer reaſon beare ſway; and make mee both in bodie and ſoule euermore to obey thy will *f*. f Mat. 6. 10

Grant that both mine heart & my tongue, & all my ſtrength, may extoll thy goodneſs.

Enlarge mine vnderſtanding, & lift vp the eyes of mine heart, that my ſpirit with ſwift cogitation may attain vnto thee the euer-

g Heb.1.1. euerlasting wisedom *g*, abiding aboue all things.

Loose me, I beseech thee, frō the fetters wherewithall I am fast bound: that leauing all these worldly things, I may hasten vnto thee, cleaue to thee alone, and thinke onely vpon thee.

Chap.6.

The happinesse of that soule which is deliuered out of the earthly prison of the body.

O Happy is the soule, which looosed from the earthly
a Phi.1.23 prison *a*, soareth without let vnto Heauen, which face to
b 1 Cor. 12 Reu.22.4. face beholdeth thee *b*, the most gratious Lord, which is toucht
c Reu.7.15 with no feare of death at all *c*, but triumpheth with an incorruptible crowne of perpetuall glory!

O quiet and secure is such a soule; and feareth now neither enemy,

enemy nor death *d*. d Re.21.4

Shee inioyeth thee her good Lord, whom long shee sought, and alwaie loued.

Now ioyned to the singing quier, shee soundeth out without ceasing, vnto the praise of thy glory, O Christ, her King, O sweete Iesu, most melodious Psalmes she singeth of aye-lasting ioytulnesse.

For shee is satisfied with thy fatnesse *e*, thou dost giue her drinke out of the riuer of thy pleasures. e Psa.36.8

Happy is the fellowship of supernall Citizens, & glorious is the solemnity of such as return vnto thee from the painfull toile of this pilgrimage *f*, vnto the wonderfull beauty, vnto the surpasing glory, vnto the excellencie of all comelinesse, where continually thy citizens, O Lord, beholde thy face *g*. There nothing is heard to trou- f Heb.11.13 g Re.22.4

ble

h Re. 21.4 ble the minde *h*.

i Re. 5.8 What mirth *i*! what melody! what singing! what Psalmes be there sung without ceasing.

There the pleasant Organes doe sound out most heauenly hymnes, the blessed Angells most sweetely doe sing; and songs of rare excellencie are vttered out by the supernall Citizens, vnto the praise and glory of thy Name.

There is neither gall nor any bitternes in that blessed region

k Re. 21.4 *k*. For there is no wicked person

l Re. 21.27 *l*, nor any wickednes at all.

There is neither enemy to impugne, nor any inticement to offend.

m 1 Cor. 2.9 There is no lack *m*, no shame, no contention, no vpbraiding, no blaming, no feare, no vnquietnesse, no punishment: doubtfulnesse, violence, discord there is none.

But singular peace, and perfect

fect loue, and lasting triumphs, and praising of God, and secure quietnes, which neuer shal haue end, and continuall ioy in the holy spirit there is.

Oh how happy should I bee did I heare those most comfortable songs of thy Citizens, and the sugred verses vttering forth with due reuerence the prayses of thy sacred Trinitie.

But most singularly blessed should I bee, might I also with them, sing to my Lorde Iesu Christ one of the pleasant songs of Sion *n*.

n Psa. 137.3

Chap. 7.

The blessed ioy of the heauenly paradise.

O Liuing life! O euerlasting life, & euerlastingly blessed wheras ioy is & no sorrow *a*, rest is and no labour, honour is, and no

a Reu. 7. 16 Reu. 21. 4

no feare; wealth is and no loss, health is and no sickness, abundance and no want, life and no death, immortality and no corruption, happiness and no miserie at all is.

Wheras all good things are in perfect loue, where sight is face vnto face *b*, where perfect knowledge in all men *c*, and all things are knowne: whereas Gods soueraigne goodnes is perceiued, and the sight enlightening is glorified of the Saints. Where the present maiestie of God is beholden, and the mind of the beholders is filled continually with this meat of life.

b Re.22.4
c 1 co.13.12

They see continually, and yet they desire to see: they desire without griefe, & without loathing they be satisfied.

Where the true sunne of righteousnes *d*, with the wonderful shew of his beautifull beames, doth refresh all beholders, & so lighte-

d Re.20.23

lighteneth all the Citizens of the celestiall country, that they do giue light, to wit, a light inlightened through God, a light shining more clearly, then doth either the sunne at any time, or the starres.

They do cleaue vnto the immortall Godhead, and thereby they become immortall, and vncorruptible, according to the promise of our Lord and Sauiour *e*, Father, I will that they which thou hast giuen mee, be with me, euen where I am, that they may behold my glory, that they all may bee one, as thou, O Father art in mee, and I in thee, euen that they also may be one in vs. e Ioh. 17. 24

Chap.

Chap. 8.
The glorious condition of the kingdom of heauen.

THe Kingdome of Heauen, is a most happy kingdome,
a Reu. 21.4 a kingdome both immortall *a*,
b Dan. 7.27 and euerlasting *b*.

There no times succeede by ages, neither night followeth
c Reu. 1.4 after day *c*.

There the valiant soldier after battels fought, is adorned abundantly with vnspeakeable
d 2 Ti. 4.7 rewardes *d*: and crowned honourably with an everlasting crowne.

Oh that Christ of his diuine goodnes, having eas'd me of the heauie load of my sinnes, oh that he would bid me, euen the baseſt of all his seruants, to lay
p Phil. 1.23 off the burthen of the flesh *e*,
f Reu. 7.10 that I might to my comfort *f*, passe ouer vnto the everlasting ioyes

ioyes of thy citie, bee admitted into the fellowſhip of the Saints aboue *g*: attend vpon the Maieſty of the Chreator, with the bleſſed ſpirits: behold the countenance of God *h*, bee neuer touched any more with feare of death *i*: but reioyce ſecurely for the immortality attained *k*; & ioyned to him which knoweth all things *l*, might forgoe all blinde ignorance *m*, and neither make account of earthly things, nor vouchſafe either to beholde, or to remember this vale of teares any more, where as the labourſom life *n*, the corruptible life *o*, the life repleniſhed with all manner bitternes, is *p*, ſuch a life as is the Lady of euills, the handmaide of diuels, The which both humors puffe vp, and ſorrowes pluck downe, heat withereth, and ill ayres infect, which both much eating maketh purſie, & much faſting maketh

g Reu. 5. 2
h 1 cor. 13 12
i Re. 21. 4
k 1 cor. 15 55
l Ecc. 25. 19
m 2 cor. 13 13
n Iob 7. 1
o Pſ. 102. 21
p Iob 14. 1

maketh leane.

Which by mirth is looſed, & by ſadnes conſumed: by care is ſhortned, and by ſecurity dulled: by riches made proud, and by pouerty ouerthrowne: by youth exalted, & by age bowed. Which is both by ſickneſſe broken, & by ſadnes depreſſed: which both the diuell intrappeth by his ſnares, & the world deceiueth by flattery, and the fleſh deſtroyeth by filthy pleaſure.

Whereby the ſoule is made blinde, and the whole man diſtempered.

And after theſe ſo many, and ſo great euils, ſucceedeth raging death, which bringeth vaine delights vnto ſuch an end, that when they are once gone, they are as quite forgotten, as if they had neuer been at all.

Chap.

Chap. 9.
How God after much trouble, doth comfort the penſiue ſoule.

BVT what praiſe, or what thankes may we render a to thy goodnes, O God who ceaſeſt not for all this by thy gratious viſitation, to comfort vs amids ſo great wretchednes of our mortality! a Pſ. 116.22

While I dread much to die, while I conſider the multitude of my ſinnes, while I doe feare thy heauie Iudgement, while I call to minde the houre of death, and am agaſt at the horrible paines of hell, while I wot not how preciſely, and how ſtrictly thou wilt weigh my deedes, and I am vtterly ignorant how I ſhall end my life, and ponder many other things in mine heart, loe, of thy wonted

ted goodnes, O Lord my God thou art present to comfort mee wretch, repleniſhed with much ſorrow, and from theſe pitious complaints and cryings, thou carrieſt my penſiue and troubled vnderſtanding ouer ſteep hills, vnto the beddes of ſweet ſpices, and makeſt me to
b Pſa. 23.2 reſt in greene paſtures *b*, by the riuers of ſweet waters, where thou prepareſt a table diuerſly furniſhed againſt my comming to refreſh my wearied ſpirites, and to comfort my ſorowfull hart: and ſo refreſhed with thoſe dainties, I forget at the length my manifold miſeries; and exalted ouer the earth, I doe reſt my ſelfe in thee which art the true
c Phil 4.7 peace *c*.

Chap.

Chap. 10.
A prayer for grace to loue God.

O Lord my God, I doe loue thee: and more and more I desire to loue thee.

Giue mee grace, O Lord my God *a*, who art fairer then the childrē of men *b*, giue me grace not onely to desire thee, but also to loue thee, both as I would, and as I am bound.

Thou art vnmeasurable *c*, & therefore to bee loued without measure, especially of vs whom thou hast so loued *d*, so saued *e*, for whose sake thou hast done such and so great things.

O loue, which burnest alway and neuer goest out, O sweet Christ, O good Iesu, O my God who art loue it selfe *f*, set mee wholy on fire with thy fire, with the loue of thee, with thy sweetnesse

a Psa.7.1
b Psa.45.8
c Iob 13.8
d Ioh.3.16
e Pet.2.22
f 1 Ioh.4.8

nesse, with hearty affection toward thee, with a desire of thee, with godly charitie, with godly kindnes and sweetnes, with godly delectation and concupiscence, the which is holy and good, and chaste and pure; that beeing thoroughly repleniſhed with the sweetnes of thy loue, & altogether purged from the grosse vapors of earthly cogitations by the fire of diuine charitie, I may loue thee, most sweet, and most louely Lord, with all mine heart, with all my soule, with all my strength, & with all my mind *g*, & that with much sorrow of heart, and plentifull teares of the eyes, with much feare and trembling *h*, having thee in such wise, both in mine heart, and in my mouth, that no strange loues may finde roome within mee.

g Deut. 6.5

h Phi. 2. 12

Chap.

Chap. 11.

A prayer for grace both duly to thanke God for our redemption, and worthily to approach vnto the holy table.

O Christ my Sauiour, who art of all the faireſt *a*, thorough the ſhedding of thy pretious blood, wherewithall we be redeemed *b*; I hũbly beſeech thee giue me grace vnfainedly to repent, & heartily to bewaile my ſins, eſpecially at ſuch times when I offer prayers vnto thee, when I ſing foorth thy praiſes; when I cal into mind the myſtery of our redemption *c*, a manifeſt argument of thy mercy to man-wards: when I am at thy holy Table, though vnwoorthy to approach thereunto, deſiring to participate of that wonderfull, and heauenly, and reuerend Sacrament which thou O Lord

a Pſa. 45. 2

b 1 Pet. 1. 18

c 1 Ti. 3. 16

d Heb. 2. 26 my God the vnſpotted Prieſt *d*, didſt inſtitute and command to

e Lu. 22. 19 bee receiued *e*, in remembrance of thy loue, to wit of thy death

f 1 Cor. 11 26 *f*, and paſsion for our ſaluation, and for the ſtrengthning of our daily weakneſs.

Let my minde at ſuch myſteries bee confirmed with the ſweetneſs of thy ſpirituall preſence: let it beholde thee with the eyes of faith, and reioyce in thy ſight.

O ſweet Chriſt, O good Ieſu, who art both the fire burning alwaies, and the loue enflamed euermore: the euerlaſting and

g Re. 21. 23 never waſting light *g*, and the

h Ioh. 6. 35 48 bread of life *h*, feeding vs, and yet neuer diminiſhed, and eaten of daily, and yet continually abiding whole.

Shine thou vpon mee, and ſet mee on fire, inlighten and ſanctifie me: purge my veſſel from the dregs of malice, fill mee of thy

thy grace & keepe me full, that I may eate the meat of thy flesh vnto the saluation of my soule; that feeding vpon thee, I may liue of thee; and through thee, I may attaine vnto thee, & rest in thee, Amen.

Chap. 12.

A zealous prayer for grace to meditate deepely vpon the goodnesse of God.

O Sweet loue, & louely sweetnes, let my stomacke digest thee, and with the nectar of thy loue be all my bowels filled; & let mine heart vtter forth good matter *a*. a Psa. 45.1

O my God, who art charitie it selfe *b*, the delectable honie, the snowy milke, and the foode of the strong, make me to grow vp in thee, that thou vvith a sound palate maist be tasted of me. Thou art my life *c*, vvhereby I do liue *d*, the hope vvhereunto I truste: and the glory which I b 1 Ioh. 4.8 c Ioh. 14.6 d Act. 17.18 e 1 Ti. 1.1

f Col. 3. 3 desire to attaine *f*.

Guide thou mine heart, rule thou my mind, direct mine vnderstanding, erect my loue, cheere vp my soule, and quench thou the thirst of my Spirit, which longeth after thee, with thine heauenly riuers.

Let the tumultuous cogitations of the flesh hold their peace I beseech thee: let earthly, and worldly fantasies bee still: let all dreames, and vaine reuelations, let euery tongue, euery signe, & what else soeuer doth vanish away, be silent.

Yea, let mine owne soule also bee dum too; & ouerpass it self, not by thinking on it selfe, but vpon thee my GOD: because thou art indeed all my hope and confidence *g*.

g 1 Ti. 1. 1

For in thee our most gracious and kind & mercifull Lord, and god, Iesus Christ, each of vs hath a portiõ both of bloud & flesh *h*.

d Eph. 5. 30

There

Therefore where a peece of my selfe doth reign, there I believe I doe reigne: where my bloud hath dominion, there I trust I haue dominion; where my flesh is glorified, there I knowe I am glorious.

And although I am yet a sinner, yet I doubt no whit of this participation of grace: although my sins doe hinder me, yet my substance doth require it: and although mine owne offences doe exclude mee, yet the communion of nature doth not expell mee.

Chap. 13.

A thankesgiuing vnto GOD for the incarnation of his deere Son to saue man.

FOR the Lord is not so vnkinde that hee can hate his owne flesh *a*, his owne members, his owne bowels. a Eph 5. 29

Surely I might vtterly des-

paire, in reſpect of mine outragious offences, and infinite ſins vvhich I haue both committed, and daily doe commit both in heart, word and deed, & by all meanes vvhereby the frailty of man may tranſgreſſe, had not thy vvord, O my God, bin made
b Ioh. 1. 14 flesh *b* and dwelled among vs.

But now I dare not deſpair, becauſe he hauing ſhown himſelfe obedient to thee vnto the death, euen the death of the
c Phil. 2. 8 croſſe *c*, hath taken away *d* the
d Col. 2. 14 hand writing of our ſinnes, and faſtening it vpon the Croſſe, hath crucified both ſinne and death.

In him therefore vvho ſitteth at thy right hand, and maketh
e Ro. 8. 34 requeſt alſo for vs, I take heart againe.

f 1 Ti. 1. 1 Through mine hope *f*, in whō
g Eph 2. 5 vvee are quickned *g*, and raiſed and ſit together in the heauenly places, I deſire to come vnto thee

thee. To thee bee praise *h*, to thee glory, to thee honour, to thee thanks, Amen. h Reu. 19.1

Chap. 14.

The more God is thought vpon, the more louely he seemeth.

O Most gracious Lord God, who hast so loued *a* and saued vs *b*, so quickned *c*, and glorified vs *d*; O most gratious lord, how sweet is thy remembrance! The more I thinke on thee, the sweeter thou seemest, and the more amiable in mine eyes. a Ioh.3.16 b 1 Pet.1.18 c Eph.2.5 d Ro.8.30

Therefore thy good things do much delight mee; and vncessantly doe I couet, with a pure sight of the heart *e*, and with the sweete affection of godly loue, as farre forth as I am able in the place of my pilgrimage, and so long as I carry these fraile members abont me, to desire, and to think vpon thy wonderfull loue e Mat.5.8

and beautie.

For I am wounded with the dart of thy loue; I doe burne exceedingly with desire of thee; I
f Phil.2.23 couet long to bee with thee *f*, to behold thee is all my desire.

And therefore I will stand vpon my gard, and with watchful
g 1 cor.15 25 eyes I will sing with the spirit *g*, and I will sing with the vnderstanding also, and with all my strength too.

h Iob 10.8 I will praise thee my Maker *h*, & renewer, I wil pearce the heauens with mine heart, and in desire I wil be with thee, so as my bodie onely shal be in this miserable world; but in thought, &
i Col.3.2 in minde, and in desire *i* I wil be where thou art; & where thou
k Mat.13.44 my rich *k*, and incomparable,
l Mat.6.21 and much desired treasure art, there shal mine heart be also *l*.

But loe, O most gracious and merciful God, mine heart is not able to consider the glory of thine

thine infinite goodnes and mercie. For thine honour, thy beautie, thy ſtrength, thy glorie, magnificence, Maieſtie & loue, exceed all ſenſe *m* of mans vnderſtanding; euen as the curteſie of thine eternal loue, wherby thou giueſt to ſuch the adoption of ſonnes *n*, and ioyneſt them to thy ſelfe, whom thou haſt created *o*, is ineſtinable.

m Phil. 4. 7

n Ro. 8. 1. 15

o Gen. 1. 26

Chap. 15.

How troubles in this world are nothing anſwerable to the ioyes in heauen.

O My ſoule, were wee euery day to endure torments, & to ſuffer the pains of hell a long ſpace, if we wold behold Chriſt in his glory, and bee ioyned to his Saints; were it not meete that we ſuffered all kinde of aduerſitie *a*, to attaine vnto the participation of ſuch felicitie, & of ſo great glory!

a Ro. 18. 18

Let the diuels then lie in wait and prepare their tentations; let faſtings breake the bodie; let hard apparell bring downe the fleſh, let labours grieue, watchings dry vp, let this man cry ont vpon mee, let him or them diſquiet me, let cold benumme, the conſcience murmur, heate parch me.

Let mine head ake, my breaſt burne, my ſtomacke ſwell, my countenance become pale, let euery part of me be weakned.

Let my life waſte in heauineſs
h Pſa. 3.10 *h*, and my yeares with mourning.

Let rottenneſs enter into my
c 1. cor. 2.19 bones *c*, and let mee tremble in my ſelfe, ſo I may reſt in the day of trouble, and aſcend vp vnto the ſaints of God.

For how ſingular ſhal the glo-
d Heb. 3.16 ry of the righteous be *d*! how great the ioy of all the ſaints, when each of their faces ſhall ſhine

ſhine as the Sunne *e*; vvhen the Lord ſhal begin to ſort his people into ſundry degrees in the kingdome of his father, and according to each mans deſerts and works *f*, as hee hath promiſed, render his revvards, euē celeſtiall for earthly *g*, eternall for tronſitory, and great things for very trifles!

e Mat. 13 43

f Rom. 2. 6

g Mat. 25 34

Doubtleſs there ſhall be ſtore of hahpineſs, whē the Lord ſhal bring his Saints to the centemplation of his fathers glory *h*, & make them to ſitte together in heauenly places, that God may be all in all.

h 1 Cor. 13 21

Chap. 16.

Of the kingdome of heauen, and how it may be attained.

O Happy ioyfulneſſe, and ioyfull happineſſe, to ſee the Saints, to be with the Saints, to be a Saint to behold God *a*, and to

a Mat. 13 12

to inioy God from euerlasting to euerlasting. Heereupon let vs earnestly muse; these things let vs heartly desire, the sooner to come to their happy state.

Askest thou how this may be done; or by what merites or meanes? Listen, O man. This matter consisteth in the power of the worker, for the Kingdom of God suffereth violence *b*.

b Mat. 11.1

The kingdome of heauen, O man, asketh none other price but thy selfe, it is worth so much as thou art thy selfe. Giue thy selfe, and thou shall haue that.

What art thou troubled about the price? Christ hath giuen himselfe *c*, that hee might purchase thee a kingdome to God euen the father *d*.

c 1 Pet. 1.8
d 1 Cor. 15 24

So, giue thou thy selfe, that thou maist be his kingdom, and let not sinne reigne in thy mortall body *e*, but the spirit to the attainement of life.

e Ro. 6. 11

Chap.

Chap. 17.
What Paradiſe is, and the ioyes thereof.

NOw my ſoule, returne wee vnto the celeſtiall citie wherein we be written *a*, and of which we bee members. For as cittizens with the Saints *b*, and of the houſhold of God, and as the heires of God *c*, and heires annexed with Chriſt, let vs call to minde, as wee are able, the happy ſtate of our citie.

a Reu. 2. 12

b Eph. 2. 12

c Ro. 8. 17

Say wee therefore with the Prophet, Glorious things are ſpoken of thee *d*, ô citie of God; they which dwell in thee are like ſuch as ſing. It is faire in ſituation, euen the ioy of the whole earth *e*.

d Pſa. 87. 3

There is neither age, nor the miſery of age in thee; in thee there is no maimed, nor lame, no crooked, nor deformed perſon; for all doe meete together vnto

e Pſa. 48. 2

f Eph. 4. 12 vnto a perfect man *f*, and vnto the measure of the age of the fulnes of Christ.

Then vvhat happier thing can there bee than this life, where neither pouerty is to bee feared, g Reu. 21. 4 nor sickness *g* to weaken! where no hurt is done, and no man wil either be angry or enuious.

Where there is no burning concupiscence; no desire of meat; no suing for honour and preferment.

Where vve shall bee out of all feare of the diuell, of his traps, & of damnation.

Where neither body nor soule 21. 4 shall die *h*, and a ioyfull & immortall life is.

Where no euills at all, no discord shal be, but all things well, all things at quiet: because the harts of all the Saints shall wish and vvill one thing.

Where peace and mirth doe possesse all, all things are as they should

ſhould be, and at a good ſtay.

Where continually light ſhal bee, not ſuch a light as we now enioy, but ſo much clearer, as it is more bleſſed. For that Citie, as we read, hath no need of the ſunne, neither of the moone to ſhine in it *i*, for the glory of God ſhall inlighten it, and the Lambe is the light of it.

i Reu. 21.4

Where the Saints ſhall ſhine as the ſtarres for euer and ever *k*, and they that turne many vnto righteouſneſs, as the brightneſs of the firmament.

k Dan. 12.3

So that no night ſhal be there *l*, no darkneſs there, no gathering together of clowdes there, no complaining there, either of parching heate, or of nipping colde.

l Re. 21.25

But ſuch a temperature of all things there ſhall be, as eye hath not ſeene *m*, neither eare hath heard, not at any time hath come into the heart of any man, they

m 1 cor. 2.9

they onely excepted, who are found woorthie to enioy that happineſs, whoſe names bee
n Re.22.27 written in the book of life *n*.

Notwithſtanding, a greater happineſs then all this is, to bee ioyned to the quiers of Angels and of Archangels, & of all the celeſtiall powers: to behold the Patriarchs and the Prophets: to ſee the Apoſtles of Chriſt, & all the Saints, and our Parents alſo.

This is a great glory: but the greateſt of all is, to behold God
o 1 co.13.12 himſelfe face to face *o*, to ſee the incomprehenſible light.

The ſuperexcellent glory ſhal bee, when wee ſee God himſelfe, & when we ſhall both ſee and inioy him in our ſelues too, of which ſight there ſhall be none end.

Chap.

Chap. 18.

That wee cannot please God but through loue.

THE Soule beeing godly through the image of God *a*, & glorious thorough his likeneſſe, hath in it of God wherby it may be warned alwaies either to ſtand with him, or to turne vnto him, if ſhe be moued with her affections: a Gen. 1.26 Col. 3.10

And hath not only whence to take heart again, through hope of pardon and mercy, but alſo whence boldly to aſpire vnto the mariage of the Word *b*, and to enter into the couenant of fellowſhip with God, and to bear the pleaſant yoke of amity with the King of Angels. b Mat. 22.2

All this worketh loue, if the ſoule ſhew herſelfe like to God in will, as ſhee is to him by nature, louing as ſhe is beloued *c*. For of all the motions, ſenſes, and c Ioh. 3.16

& afflictions of the minde, loue onely it is, whereby man may, though not fully satisfie the loue of God, yet answer in a sort his good will.

When loue once commeth, it draweth vnto it, & captiueth all other affections. Loue sufficeth of it selfe, pleaseth of it self, and for it selfe.

Loue is the merit, the reward, the cause, the fruit, the vse. For by loue wee are conioyned to God *d*.

d 1 cor.13.1

Loue maketh one Spirit of two; Loue maketh to will, and to nill one thing. Loue maketh first to frame our manners, afterward to consider things that are as though they were not, and thirdly with a pure sight of the heart *e*, to behold heauenly, and spirituall things.

e Mat.5.8

Thorough loue, first honest things are well handled in the world; secondly, honest things of

of the vvorld are deſpiſed *f*, and laſt of all, the ſecrets of God are ſeene and beholden*g*.

f Phi. 3.8

g 1 Cor. 13

Chap. 19.

How GOD requireth ſome thing of vs like himſelfe.

GOD the Father is charity *a*, God the Son is louingneſſe, God the holy Ghoſt is the loue of the Father, and of the Sonne.

a 1 Ioh. 4.8

This charity, and this loue requireth a like thing in vs, euen loue againe, vvhereby wee may bee linked and ioyned to God, as it vvere by ſome alliance of kindred.

Loue is ignorant vvhat dignitie meaneth, knowing no reuerence.

He that loueth, approacheth boldly vnto God, and ſpeaketh familiarly to him vvithout feare and ſtopping.

He that loueth not, liueth not; but

but hee that loueth, looketh euermore vpon God whō he loueth, whom he deſireth, vpon whom hee thinketh, in whom he delighteth, vpon whom hee feedeth, in whom he groweth.

A man ſo deuout, doth euermore ſo ſing, and ſo reade, and ſo circumſpectly, and vvarily behaue himſelfe in all his actions, as if God were, as indeede he is, alway preſent before his eyes *b*.

b Eccl. 33 19

Hee ſo praieth, as if hee were taken vp and preſented before the face of GOD in his maieſticall throne, whereas thouſand thouſands miniſter to him *c*, and ten thouſand thouſands ſtand before him.

c Dan. 7. 10

The ſoule which hee viſiteth with loue, awaketh him that ſleepeth: it nouriſheth, and mollifieth the ſoule, and woundeth his hart.

It inlighteneth darke things,

it

it vnlocketh things ſhut vp: it inflameth colde things, it mitigateth the froward, angry, and impatient minde.

It chaſeth away vices: bridleth carnall affections: amendeth manners; reformeth and renueth the minde, and reſtrayneth the light motions and actions of ſlippery youth.

All theſe things loue worketh when it is preſent: but when it is wanting, the ſoule beginneth to droope, euen as the boiling caudron doth, whē fire is taken from vnder the ſame.

Chap. 20.

Of the boldneſſe of the ſoule that loueth God.

LOue doubtleſſe is a great thing: by it the ſoule of her ſelfe doth boldly approach vnto God, & cleaueth conſtantly vnto him.

The ſoule that loueth, asketh

que-

questions of God familiarly, and consulteth with him in all matters.

She can think of nothing, and speake of nothing beside God, all other things she lotheth, and
a Mat. 6. 24 contemneth *a*.

What soeuer she mindeth, and whatsoeuer shee speaketh, it sauoreth of loue, and smelleth of loue, so wholly hath the loue of God won her vnto him.

Hee that vvould haue the knowledge of GOD, let him loue. In vaine doth he giue himselfe either to reade or to studie, or to preach, or to pray, that
b 1 Cor. 1. 2 loueth not *b*.

The loue of God engendreth the loue of the soule, & maketh her to harken vnto it selfe.

God loueth, because he wold be loued againe. When hee loueth, he would be loued, knowing that through loue they are blessed which loue him.

The

The louing ſoule renounceth all her own affections, & wholly giueth her ſelfe to loue, that in rendeting loue for loue, ſhee may anſwere the loue ſhee hath found: and when ſhe hath loued what ſhee can, yet what is it vnto the euerlaſting ſtream of that heauenly fountaine?

For loue and the louer, the ſoule and God, the creator and the creature meet not alike together: yet if man with all his heart wholly doth loue thee, O God, there lacketh nothing where all is.

Let not the ſoule then feare which loueth: but the ſoule ſhake and tremble that loueth not.

The loving ſoule is caried with deſire, and drawne with longing, ſhe diſſembleth her deſerts; ſhutteth her eyes from the maieſtie of God; openeth them to pleaſure, repoſing her truſt in thy

thy ſaluation, and confidently reioycing therein.

Through loue the ſoule withdraweth herſelfe, and departeth from the bodily ſenſes; to the end that feeling God, ſhee may haue no feeling of herſelfe.

Which falleth out when the minde allured by an vnſpeakeable ſweetneſs of God ſtealeth away from her ſelfe, yea is rauiſhed & ſlippeth away, the better to enioy GOD at her full pleaſure. And this pleaſure ſurpaſſeth all pleaſure, where it is of continuance.

Of loue ſpringeth familiarity, of familiarity boldneſs, of boldneſs taſte, of taſting hunger.

The ſoule which the loue of God hath touched, can thinke none other thing, & deſire nothing elſe, but with open ſighes ſaith, As the Hart braieth for the riuers of water c: ſo panteth my ſoule after thee, O God.

c Pſa. 42. 1

Chap.

Chap. 21.

The singular loue of God to man-ward.

THrough loue, God himselfe came vnto men *a*, came into men, was made man *b*.

Through loue, the inuisible God became like vnto his seruants *c*. Through loue, hee was wounded for our transgressions *d*.

In those wounds of our Saviour, sure & safe rest is for weaklings and sinners. There I dwell without care, his bowels of mercy are laid open to my sight through his wounds.

Whatsoeuer I lack of my self, that I doe boldly take out of the bowels of my Lord: For his mercies abound, & there want no holes for them to issue out by.

Through the holes of the bodie, I behold the secrets of the

a Ioh. 3.19
b Ioh. 1.14
c Phil 2.17
Mat. 20.28
d Esa. 53.3

heart: I ſee the great myſtery of
e 1 Ti.3.16 godlineſs *e*, and the bowels of
f Luk.1.71 the mercy of our God *f*, where-
by the day-ſpring from an high
hath viſited vs, are open to mine
eyes.

The wounds of Ieſu Chriſt are full of mercy, full of clemency, full of ſweetneſs, and loue.

They boared his hands, and
g Lu.14.63 his feete *g*, and pearced his ſide
h Ioh.18.34 with a ſpeare *h*.

By theſe holes I may taſte,
i Pſa.34.8 how gracious the Lord is *i*: for
doubtleſs the Lord is good and
k Pſa.86.5 mercifull *k*, and of great kindnes
to all which call vpon him in
l Pſalm. truth *l*, yea to all which cal vpon
m Eſa. 55.6 him *m*, but eſpecially to ſuch as
n Exo. 20.6 loue him *n*.

Great redemption is given vs through the wounds of our
o 1 Pet.1.18 Saviour Chriſt *o*, great goodnes, much grace, and all vertues perfectly.

Chap.

Chap. 22.

The refuge of a Christian in the time of temptation.

WHen I am tempted with any filthy cogitation, *I* run forthwith vnto the wounds of Christ: when my flesh subdueth me, I rise againe through the recordation of my Lord his wounds: when the diuel layeth snares to entrap mee, I doe flie vnto the tender mercy of my Lord, and he leaueth me.

If burning lust doe inflame me, it is quenched through the calling of the woundes of our Lord *a*, the Son of God, into minde. a Col. 1. 2 b Mat. 16 19 Luk. 1. 35

In all extremities I can finde none so good a remedie as the wounds of Christ.

In them I sleepe securely, and rest without feare. Christ hath died for vs *c*. c Rom. 5. 6

Nothing is so bitter vnto the 1 Cor. 15. 3

death, but may by the death of my Lord be holpen.

His death is my merit, my refuge, saluation, life and resurrection *d*. The Lords mercy is my merit.

d Ioh. 11 25

I cannot lacke merits, so long as the Lord of mercies is with me. And if great is the Lordes mercie *e*, doubtlesse great are my merits.

e Psa. 86. 5

The more able hee is to saue, the lesse care doe I take.

Chap. 23.

Speciall medicines against sinne and despaire.

GReatly haue I sinned, O Lord, & my conscience accuseth me of manifold offences, yet do I not despaire. For where sinne abounded *a*, grace abounded much more.

a Ro. 5. 20

He that in cõsideration of his haynous wickednes dooth despaire, denieth God to be a merciful

ciſull God.

He greatly defaceth the glory of God, which doubteth of his mercy, and as much as in him is, denieth God to haue loue *b*, truth *c*, & power in him *d*, wherin all my hope conſiſteth (to wit, in the loue of his adoption *e*, in the truth of his promiſe *f*, & in the power of his redemption *g*.) Then let the fooliſh cogitation murmure as much as it will, ſaying, who art thou, how great is that glory, and by what merits hopeſt thou to obtaine the ſame? And I will boldlie make this anſwere; I knowe whom I giue credit vnto, for of his tender loue he hath adopted me for his ſon *h*, who is both of his promiſe true *i*, & alſo mighty in performance, and he may doe what he will *k*.

b Ioh. 3. 16
c Pſ. 86. 15
d Gen. 35 11
e Ro. 8. 15
f Ro. 4. 16
g 1 Pe. 1. 18
h Gal. 4. 28
i Ioh. 3. 33
k Ecc. 46. 6
2 Cor. 1. 18

The multitude of my ſinnes cannot diſmay me, if the death of Chriſt come into my minde;

for my sinnes are not able to ouermatch his mercy.

The nailes and the speare doe cry out vnto me, that I am reconciled to Christ, if I loue him heartily.

Longinus with his speare hath opened to mee the side of Christ
l Ioh. 19. 34 *l*, and I am gone in, & rest there quietly.

He that feareth, let him loue. For perfect loue casteth out
m 1 Ioh. 4 18 feare *m*.

There is no such remedie against the heat of lust, as the death of my Redeemer.

Hee stretched out his armes vpon the crosse and held out his
n Mat. 27 53 hands *n*, to shew how hee is readie to imbrace the penitent sinners.

Betweene those armes of my Sauiour, I both wish to liue, and desire to die. There will I sing without care, I will magnifie thee, O Lord, for thou hast exalted

ted me *o*, and hast not made my foes to reioyce ouer mee. o Psa. 30.1

Our Saviour bowed his head *p* and gaue vp the Ghost, euen to kisse his beloved. And so often doe wee kisse God, as wee are pricked at the heart with the loue of him. p Ioh. 19.3

Chap. 24.

A zealous meditation to moone vnto the loue of God.

O My Soule, thou which art endued with the Image of GOD *a*, redeemed with the blood of Christ *b*, betrothed through faith *c*, endued with the Spirit *d*, adorned with vertues, and counted with the Angels: a Gen. 1.26 Col. 3.10 b 1 Pet. 1.18 c 2 cor. 11.2 d Rom. 8.6 e Lu. 20.36

Loue thou him, who hath so loued thee; care thou for him, who hath a care of thee *f*, seeke thou him who seeketh thee. f 1 Pet. 5.7

Loue thy lover, of whom thou

g 1 Ioh.4.7 art loued *g*, who in loving hath
h 1 Io.4.19 preuented thee *h*, who is the
i Iam.1.17 cause of thy loue. He is the merit, he the rewarde, he the fruit, the vse, and the end.

Be thou careful with the carefull, be thou at leasure with him that hath leasure; cleane with the cleane: and holy with the holy.

As thou offerest thy self in the presence of God, so will hee appeare in thy sight.

A good and mercifull God, of
k Psa.86.5 great kindnes *k*, requireth such as are good and mercifull, and louing, and humble, and kinde.

Loue thou him who hath brought thee out of the horrible pit *l*, out of the myrie clay.
l Psa.40

Choose him for thy friend before all friendes, who when all things shall faile, will keepe his
m Ioh.13.1 faith *m*.

In the day of thy buriall, when all thy friendes will depart from thee,

thee, he will not forſake thee *n*; but protect thee from the roaring of them that bee ready to deuour *o*, and conduct thee through an vnknowne countrie and bring thee vnto the ſtreets of ſupernall Sion. & there place thee with the Angelles before the face of his maieſty *p*, where thou ſhalt heare that angelicall muſicke, Holy, holy, holy *q*.

There is the ſong of mirth *r*, the voyce of ioy and welfare, and thankeſgiuing, and prayſing, and Halleluiah for euer & euer.

There is perfect felicitie, excellent glory, ſurpaſsing ioy, & all good things *ſ*.

O my ſoule ſigh heartily, and earneſtly deſire to attaine vnto that ſupernall city, wherof ſuch glorious things are ſpoken *t*: in which whoſo dwel, are all euen like ſuch as triumph with ioy.

Through loue thou maiſt aſ-

n Pſ.37.28

o Ecc.51.5

p Reu. 22.4

q Eſa.6.3

r Reu 5.9
Reu.14.3

ſ 1 Cor 2.9

t Pſa.37.3

cend. To the lover nothing is hard, nothing impoſsible.

The ſoule that loueth doth oftentimes aſcende, and boldely runneth about the ſtreetes of celeſtiall Hieruſalem, viſiting the Patriarchs and Prophets, ſaluting the Apoſtles, wondring at the armies of Martyrs, & Confeſſors, & beholding the flocks of Virgins.

Heaven and earth, and all things in them contained, doe call vpon me cõtinually to loue my Lord God.

Chap. 25.
Of true knowledge what it is.

WHat is the knowledge of the truth? it is firſt to know thy ſelfe, and that thou both ſtudie to bee ſuch as thou oughteſt to be, and alſo amend that which is to bee reformed. Secondly, it is to know & loue thy

thy maker; for this is all mans happineſſe.

Conſider therefore how vnſpeakable the loue of God is to man-ward. He created vs of nothing *b*, and whatſoeuer wee haue, he gaue the ſame *c*.

b Gen.3.6
c 1 Cor.4.7

But forſomuch as wee loued the gift more then the giuer, the creature then the creator *d*, wee fell into the ſnares of Satan, and became his bondſlaues *e*.

d Gen.3.6
e Ro.16.6

Neuertheleſs, God of his great loue, ſent his owne ſonne *f*, to redeeme ſeruants *g*, and ſent alſo the holy Ghoſt, whereby he made ſeruants his ſonnes by adoption *h*.

f Ioh.3.19
g Rom.8.3
h Gal.4.6

Hee gaue his ſonne for a ranſome *i*; the Holy Ghoſt for a pledge of his loue *k*, and reſerueth himſelfe whole for the inheritance of adoption *l*.

i 1 Pet.1.18
k 2 Co.1.22
l Ro.8.17

And thus God, as hee is verie gracious and mercifull *m*, of his good wil and loue to mankind-ward,

m Ioh.1.14

ward, beſtoweth not his goods onelie, but himſelfe alſo to redeeme man, and that not ſo much for his owne ſake, as for mans behoofe.

That men might be borne of God, God firſt was borne of man.

n 1 Ioh. 4 19 Now, what hart is ſo flintie, but will be ſoftened by this loue of God, ſo preuenting man *n*?

o Mat. 1. 21 O vehement loue, that God for mans cauſe can vouchſafe to become man *o*!

Who can hate man, whoſe nature and likenes hee beholdeth in the humanitie of God!

p 1 Ioh. 3 14 Doubtleſs, whoſo loueth not man, hateth God, & ſo abideth in death *p*.

q Lu. 1. 31 r 1 Pe. 1. 18 ſ Iohn 1. 2 Heb. 1. 2 For GOD became man for mans ſake *q*, that he might be a redeemer *r*, as hee was before a creator *ſ*: and that man not only might be ranſomed through riches, but alſo loue him the more

more en. rely.

God appeared in the similitude of sinfull flesh *t*, that each sense of man might bee made blessed in him, and as well the eye of the heart bee renewed in his diuinitie, as the eye of the body in his humanitie; that whether it goe in or out, mans nature which he hath created, *u* might in it find comfort and refreshment.

t Ro.8.23

u Ge.1.26

Chap. 26.

What the sending of the holy Spirit worketh in vs.

FOr our Sauiour came into the world *a*, and was crucified, and put vnto death for our sakes *b*, that hee might through his death *c*, destroy him that had the power of death, that is, the diuell.

a Luk.2.11

b Rom.5.6

c Heb.2.14

And seeing the grapes of his flesh were caried vnto the wine presse of the crosse, & the pleasant

ſant wine of his diuinitie began to ſpout forth; the holy Spirit was ſent to make ready mens hearts, that new wine might be
d Mat. 9. 17 put into new veſſels *d*, & to ſee firſt that they were cleane, leaſt otherwiſe they marred that which ſhould be poured in; & then that they were well hooped that they leaked not: I meane that they were cleanſed from the delight of wickednes; and hooped to keepe out the delight of vanitie.

For that which good is could not enter, till that which ill is were gone.

The delight in vvickedneſſe polluteth: and the delight in vanity ſheddeth.

The delight in wickedneſſe makes the veſſell to ſtinke, and the delight in vanitie makes it full of clefts.

Men delight in vvickedneſſe when they loue ſinne; and they delight

delight in vanity, when they loue transitory things.

Then cast away that which is euill, that you may taste that which good is. Powre out bitternes, that you may be repleniſhed with ſweetneſs.

The holy Ghoſt is ioy, and loue: then caſt out the ſpirit of the diuell, and the ſpirit of this world, that you may be capable of the holy Ghoſt.

The ſpirit of the divell worketh the delight of iniquitie; & the ſpirit of the world, the delight of vanity. And theſe delights are euill, becauſe the one is ſinne of it ſelfe, and the other is an occaſion.

But when theſe evil ſpirits are throwne out, the ſpirit of God will come, and enter into the tabernacle of the heart, & work a good delight there *e*, euen a good loue, which ſhal expel the loue both of the world and of wicked-

e Ro. 14.15

wickednes.

f 1 Ioh. 2 15
g Rom. 6. 3
h Rom. 5. 5
i 1 cor. 13. 1
k Gal. 5. 22
l 2 Cor. 13 12

The loue of the world allureth and deceiueth *f*, the loue of sin defileth and bringeth vnto destruction *g*: but the loue of God inlighteneth the minde *h*, clenseth the conscience *i*, reioyceth the heart *k*, and bringeth into the sight of God *l*.

Chap. 27.

The effects of true loue.

a Phil. 1. 27
b Ro. 7. 21
c Col. 3. 2
d Phil. 4. 7
e 1 Cor. 10 31

HE that loueth God vnfainedly, doth euermore thinke it long vntil he come vnto God *a*, vntill he leaue the world, vntill hee be free from the corruption of the flesh *b*: his heart and affections are set on things aboue *c*, that hee may finde the true peace *d*.

Whether hee sitteth, or walketh, or resteth, or whatsoeuer he doth, his heart is with God *e*.

He exhorteth all men to loue God: he commendeth the loue of God to all men, and both in heart,

Alas how little loue have I!

heart, in word, and by his conuersation he sheweth, both how sweet the loue of God is, and how cuill and sowre the loue of the world.

He derideth the glory, & reproueth the care of this world, & sheweth what a foolish thing it is to put any confidence in transitory things *f*.

f Ioh. 2. 15

Hee wondreth at the blindnes of men, that they can loue; hee wondereth also that euery man will not forsake these transitory & fleeting things of this world *g*.

g 1 Cor. 7 31

He thinketh that what he sauoureth, should seeme sweet to all men; what he loueth, should like euery man; and what hee knoweth, euery man should vnderstand.

Much and oftentimes doth he muse vpon God, and is sweetly refreshed through such heauenly contemplation: and the

oftner

oftener hee doth so, the greater is his ioy.

For very comfortable it is alway euen to think vpon that which to loue and to commend is so delightfull to the minde.

Chap. 28.

What the true quietuess of the mind is.

WIthout doubt the heart is then at rest, when thorough desire it is wholly fixed vpon the loue of God: and desireth nothing else, but with a certain blessed sweetnes is much delighted in that which it hath; and in delighting is made iocund.

And if at any time either by a vaine cogitation, or through worldly busiuesse, it bee somewhat drawen away there-from, it hasteneth to returne thither with all speed, deeming it a banishment to bee any where beside

ſide. For, as euery moment, man may either enioy, or vſe the goodnes of God: ſo euery moment is man to thinke vpon GOD.

And therefore his offēce is not ſmall, who in praying is carried ſuddainly avvay from his ſight, as though he did neither heare nor behold.

Which is then done, vvhen man followeth his euill and vnbrideled affections, and whereunto the ſight of the minde is eaſily carried: preferring ſome vile creature before GOD, by muſing & thinking thereupon, oftener than vpon God, vvho daily is to be thought vpon as a Creator *a*, to be vvorſhipped as a Redeemer *b*, to bee expected as a Sauiour *c*, and to bee feared as a Iudge *d*.

a Iob 10.8
b Gal.3. 13
c Phi.3.20
d Act.10.1

Cha.

Chap. 29.

That vvhatsoeuer vvithdraweth the sight of the minde from God, is altogether to bee shunned and abhorred.

VVHosoeuer thou art that loueſt the world, looke afore hand, whither thou muſt go. The way which thou takeſt is the worſt way, and very dangerous *a*.

a Mat. 7.13

Wherefore, O man auoid by little and little thy worldly buſines, & withdraw thy ſelf a while from troubleſome cogitations.

Caſt away heauie cares, lay aſide grieuous diſtractions of the minde, finde ſome leaſure to ſerue God, and reſt thy ſelfe ſomewhat in him.

b Mat. 6.6

Enter into the chamber of thy minde *b*, exclude all things ſaue God, and what makes to the ſeeking of him: and the doore beeing

beeing ſhut, ſeeke him.

And with thine whole heart ſay vnto God, I ſeeke thy face, O Lord, I ſeek euen thy face.

Oh then, O Lord my God *c*, giue thou mine heart inſtructions, both where & how to ſeek thee: both where and how to finde thee. c Pſa. 7 1

O Lord, if heer thou art not, where ſhall I ſeeke thee abſent? but if thou art euery where *d*, then why doe I not ſee thee preſent. But vndoubtedly thou dwelleſt in the light that none can attaine vnto *e*. d Eccl. 23 18 Iere. 23. 4 e 1 Tim. 6 10

But how may I come vnto the light that cannot bee attained? Or who ſhall guide & conduct me thereinto, that therein I may behold thee? Furthermore, by what tokens, & with what face may I ſeeke thee?

O Lord my God, I neuer ſaw thee *f*: I know not thy countenance. f Ioh. 18

Then

Then what shall he do O lord,
g Lu.2.14 most hie *g*, what shall this thy
h He.11.14 farre exiled seruant doe *h*? what
shall thy seruant doe, who is in
perplexitie through the loue of
thee: and cast away farre from
thy presence?

Loe, hee longeth greatly to
behold thee: yet thy counte-
mance is far from his sight. Hee
desireth to come vnto the: yet
vnto thy dwelling no man can
i 1 Tim.6 16 attaine *i*. He coueteth to finde
thee, yet hee woteth not where.
He loueth to seeke thee; yet hee
knoweth not thy face.

Chap. 30.

How through sinne man both lost the sight of God, and found wretchednesse.

a Psal 7.1 O Lord, thou art my God *a*,
b Mat.1.10 and my Lord *b*, yet did I
c Ioh.1.11 neuer see thee *c*, thou hast both
d Ps.100.3 made me *d*, yea, and made mee
again

again *e*, and beſtowed vpon me what good things ſoever I enioy *f*, yet hitherto haue I neither ſeen nor knowne thee.

e Gal.4.4
f 1 cor.4 7

To be ſhort, I am made to ſee, yet hitherto haue not I attained the thing that I was made for. O miſerable condition of man, ſeeing hee hath ſo vndiſcreetly forgone that, for which he was created! O heauy, and O hard chance! Alas, alas, what hath he forgone, and what hath hee found? what is loſt, and what hath remained?

Hee hath forgone happineſs for which he was made, and he hath found miſery *g*, for which he was not made. Hee hath loſt that without which nothing is happy; and that remaineth, which of it ſelfe is meerly miſerable.

g Gen.3.16

Man did then eate euen the Angels meate, which now hee deſireth: and now hee feedeth

vpon

vpon the bread of sorow, which then he knew not.

h Psa. 15. 1 O Lord how long wilt thou forget, for euer *h*! How long wilt thou hide thy face from vs! when wilt thou respect, and hear vs! when wilt thou inlighten our eyes, and shew vs thy countenance! when wilt thou restore thy selfe vnto vs!

Beholde and hear vs, O Lord our God: lighten our eyes, and shew vs thy selfe. Restore thy selfe to vs, that we may prosper, without whom wee are in such miserie. Inuite vs and helpe vs, Lord, we beseech thee.

Mine hart is become sorrowfull being made desolate: O make it cheerefull againe, Lord, with thy consolation.

I haue begunne to seeke thee with an hungry stomach, O let mee not giue ouer vnrefreshed of thee: I come with a greedy appetite, let me not depart vnfed:

fed: I who am in pouerty, come vnto thee that art rich *i*: in misery, vnto thee moſt mercifull *k*. O let me not goe away empty, and contemned.

i Ro. 10. 12
k Eph. 2. 4
k 2 Cor. 1. 3

O Lord, I am bowed & crooked very ſore *l*, erect mee that I may looke vp, and behold thee.

l Pſ. 38. 6

Mine iniquities are gone ouer mine head, and as a weightie burden, they are too heauy for mee.

O vnwrap, and vnload mee, that the deep ſwallow mee not vp *m*.

m Pſ. 69. 1. 2

Teach mee to ſeek thee, and ſhew thy ſelfe to him that ſeeketh thee: for I can neither ſeeke thee, without thou teach me: neither finde thee, except thou reueale thy ſelfe.

Let me ſeek thee in deſiring, and deſire thee in ſeeking: let me find thee in loving, and loue thee in finding.

Chap. 31.
Of God his wonderfull mercy.

I Confeſſe Lord, thankes to thee therefore, that thou haſt made mee after thine owne image *a*, to the end I ſhould remember thee, thinke on thee & loue thee. Notwithſtanding, through the corruption of wickedneſs, thine image is ſo defaced and ſo blurred with the ſmoake of ſinne, that without thou renew, and reforme the ſame, it cannot doe the thing for which it was created.

a Gen. 1. 26 Col. 3. 10

Wherefore, Lord, who giueſt the gift of faith *b*, I beſeech thee, giue mee grace perfectly to know how great thou art.

b Ro. 12. 3

For according to our beliefe thou art: and wee beleeue thee to be ſuch a thing, than which there can be imagined nothing either

either for quantity greater *c*, or for vertue better *d*.

c Ier.32.18
d Esa.6.3

Then what art thou, O Lord God, than whom nothing is either greater, or better? but euen that, which beeing onely the souerain good thing of all others, of it selfe, hath made all other things of nothing *e*?

e Gen.1.1

Then what good thing is there wanting to the soueraign goodnes *f*, through whom is euery good thing?

f Iam.1.17

Wherefore thou art righteous *g*, and true *h*, and blessed *i*: and whatsoeuer is otherwise, better is it not to be at all, than to be. But if thou art altogether most singularly good, how is it that thou sparest the wicked? Is it because thy mercie is ouer all thy works *k*? But this lyeth hid in the light which none can attaine vnto *l*.

g Psa.11.7
h Esa.45.21
i Reu.5.21
kPs.145.9
l 1 Tim.6.16

Verily the fountaine, whence the riuer of thy mercie doth

flowe, lieth hid in the deep and most secrete bottome of thy goodnesse.

For although thou art wholly and soueraignely righteous, yet thou spares of thy goodnes the wicked *m*, because thou art wholly & most singularly mercifull too.

m Math. 5 43

For in very deede thou shouldest not be so singularly good, vnlesse thou wert gratious to some offenders.

For hee vvho is good both to the iust and to the vniust, is better then hee who sheweth fauor onely to the good.

And he which is good to the wicked, both by sparing, and punishing them, is better then hee vvho is good onely by punishing. So thou art therfore mercifull, because thou art altogether, and soueraignly good.

Chap.

Chap. 32.

The happy state of such as inioy the ioyes of Heauen.

O Infinite goodnes passing all vnderstanding!

Let that mercy come vpon mee, vvhich proceedeth from such riches.

Let it haue influence into me which floweth from thee: spare of thy mercy, but reuenge not in thy iustice.

Rise vp now, O my soule, and lift vp all thine vnderstanding: consider so vvell as thou canst, how great, and vvhat manner of good thing, God is.

For if each particular good thing be delectable, weigh aduisedly how delightfull that good thing is, which containeth the sweetnes of all good things *a*: and not such as commonly we perceiue of things created, but so much differing there-from

a 1 Cor. 2. 9

as the Creator differeth from the creature!

For, if the life created bee good; how good is the life
b Ioh.11,2. that created it *b*! If the wel-fare that is wrought, delight; how shall the wel-fare which work-
c Esa.12.1. eth all saluation *c*, delight! If the wisedome consisting in the minde, or in knowledge of knowne things be louely; how louely is that wisedome which made and created all things of
d Ioh.1.1. 2. nothing *d*? To be short, if there bee much and great delight in
Prou.8.22. delectable things: what and how great shall the pleasure bee in him, who made these delectable things?

Oh what shal he haue, or what shall he not haue, that enioyeth this felicitie? doubtles, what soeuer he can wyish, hee shal haue it; & what he would not haue, shall not come to him.

For there shall be the goods both

both of ſoule and bodie, ſuch goods as eye hath not ſeene *e*, neither eare hath heard, neither come into mans heart. e 1 Cor. 2. 9

Chap. 33.

That ſoueraigne happineſs is to be ſought for.

WHy then rangeſt thou about, O ſilly man, ſeeking the goods of thy ſoule and of thy bodie? Loue one good in which are all good things, and it ſufficeth. Deſire the ſimple good, which is all that good is, and it is enough.

For what loueſt thou, O my fleſh? what deſireſt thou, O my ſoule? There it is whatſoeuer thou loueſt, there it is whatſoeuer thou deſireſt.

If beauty delight thee: the iuſt men ſhall ſhine as the ſun *a*: If either ſuch ſwiftnes, ſtrength or libertie of the bodie, as nothing may withſtand: they ſhal a Mat. 13 43

be as the Angels of God in heauen *b*. For it is ſowne a naturall body *c*, but ſhall riſe a ſpirituall bodie, to wit, by the power of God, not through the ſtrength of nature.

b Mat. 22 30

c 1 Cor. 15 44

If a long, and an healthful life; there ſhall bee found eternitie, and eternal ſoundnes *d*, becauſe the righteous ſhall liue euer *e*; their reward alſo is with the Lord.

d Re. 11.4

e Wiſ. 5.15

If ſatietie; when the glorie of the Lord appeareth, they ſhall be filled *f*.

f Pſa. 15.15

If fatneſſe; they ſhall bee ſatisfied with the fatneſs of the Lords houſe *g*.

g Pſa. 36.8

If pleaſant muſicke; the Angels there ſhal ſing praiſes without ceaſing vnto the Lord.

If all manner honeſt, not vnhoneſt pleaſure: the Lord ſhall giue them drinke out of the riuer of his pleaſures *h*.

h Pſa. 36.8

If wiſedome: the very wiſedome

dome of God ſhall ſhew it ſelfe to them *i*. i 1 Cor. 13. 12

If faithfull amity; they ſhall both loue GOD more then themſelues, and one another as themſelues; yea, and God ſhall loue them more then they can themſelues. For they loue both him, themſelues, & one another thorough him; and hee loueth both himſelfe, and them too through himſelfe.

If concord; all they ſhall be of one minde *k*: for they ſhall will nothing, but what God willeth himſelfe. k 1 Cor. 1. 10

If power; they ſhall haue full power ouer their owne will, as God hath of his. For as God of himſelfe can doe what hee will, ſo they can doe what they will, through him. Becauſe, as they liſt none otherwiſe then he liſteth; ſo he liſteth, as they liſt: and what hee will, muſt needs come to paſſe.

If honor and wealth: God wil make his good and faithfull seruants *l*, rulers ouer much; yea, they shall be called the sonnes of God *m*, yea and gods too: & be the heyres, euen the heyres of God, and heyres annexed with Christ.

l Mat. 25. 23
m Rom. 8 26. 27

To conclude, if certaine security; they shall be as sure that that felicitie shall not faile them *n*, as they are sure that neither they for their part would willingly forgo the same, nor God for his part will bereaue his friends therof against their wils, nor that any thing is so mightie that it can separate God & thē.

n Re. 7. 15

Now what, and how great ioy is there, where such and so great felicity is!

Chap.

Chap. 34.

How the Saints loue each other mutually in heauen.

O Heart of man: O poore heart, O heart full of miseries, yea ouerwhelmed with miseries, how greatly wouldest thou reioice, if thou abounded with the good things?

Aske euen the most secret cogitations of thine heart, if they could receiue the ioy of so excellent blisse.

But if another whom thou louest as thy selfe, did enioy with thee the like felicitie, doubtlesse thy ioy would bee doubled, because thou wouldest so much reioyce at his felicity, as at thine owne.

Now, if two, or three, or moe, were so blessed of God, thou wouldest be as glad for each of them, as for thy selfe, if thou

diddeſt loue them euen as thy ſelfe.

Then how great ſhall the ioy be in that perfect loue of the innumerable company of bleſſed Angels and men: vvhere each ſhall loue another euen as himſelfe! for euerie man there ſhall reioyce as much for the happy eſtate of each particular perſon, as for his owne felicitie.

If therefore the hart of man ſhall hardly receiue the ioy of his own bliſſe, how ſhall it comprehend ſuch great ioyes of ſo many of his friendes! for vndoubtedly, euen as wee loue a man, ſo ſhall we be glad for his felicitie.

As in that bleſſed happineſſe euery man ſhall loue God ſoueraignly aboue himſelfe, and all others with him: ſo moſt ſingularly ſhall each man bee more glad of Gods felicity, thē of his owne & of all others with him.

And

And if they shall so loue God with all their harts, with al their mindes and with al their soules, that neither al their harts, nor al their minds, nor all their soules can be able to comprehend the excellency of the loue; assuredly the saints with all their harts, with all their mindes, & with all their soules shall so reioyce, as neither their hearts, nor their mindes, nor their soules shall be able to comprehend the aboundant streames of celestiall ioy.

Chap. 35.

Of the perfect ioy of eternall life.

O My God *a*, and my Lord *b*, mine hope *c*, and the ioy of mine heart, resolue my soule whether this be the ioy whereof thou spakest by thy Sonne, Aske, and yee shall receiue, *d*, that your ioy may bee full, For, I haue found a certaine ioy

a Psal. 7. 1
b Mat. 4. 10
c Psal. 18. 1
d Ioh. 16. 24

ioy which is full, yea, and more then full.

For, notwithstanding the whole heart be full, the whole mind full, the whole soule full, yea, whole man, full of this ioy; yet shall there remaine ioy for all that, which is incomprehensible.

So then, that whole ioy shall not enter into the reioycers: but all the reioycers shall enter into
e Mat. 25. 21 the ioy of their maister e.

Speake Lord, tell thy seruant secretly in mine heart, if this be the ioy where-into thy seruants shall enter, who shall enter into their maisters ioy.

But surely that ioy, where-with thine elect shall reioyce,
f 1. cor. 2. 9 neither eye hath seen f, nor eare hath heard, nor entred euer into the hart of man.

Then Lord, I haue not yet conceiued in minde, much lesse vttered by words, how greatly thine

thine elect shall reioyce.

Vndoubtedly, they shall so greatly reioyce, as they shall loue: they shall so intirely loue, as they shal know thee, O Lord.

And how intirely shall they loue thee! surely neither mans eye hath seen, nor his ear heard, nor came it euer into his heart in this world *g*, how perfectly they shal both know thee *h*, and loue thee in the world to come.

g Esa. 64.4
h 1 Cor. 13 12.13

O my God, I beseech thee, grant that I may knowe thee, loue thee, and reioyce in thee.

And although I cannot so throughly doo so in this life as I should, yet giue me grace to profit from day to day, vntill I come vnto perfection.

Let thy knowledge so growe vp within me heer, that it may bee found ripe there; and thy loue so increase within me heer that it may be perfect there, that my ioy may bee great heere in hope

hope, and in deed full there.

O iust God, my humble sute is, that I may haue the thing which thou promisest, euen that my ioy may be full *i*.

i Ioh. 16.24

In the meane space, let my minde meditate thereof, mine heart long for it, my speech reason thereof, and my soule hunger for the same. Let my flesh thirst therefore, and all my substance desire it, euen vntill I enter into the ioy of my master *k*, there to abide for euer and euer.

k Mat. 25.21

Amen.

FINIS.

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FINIS.